

וְהַיְיטָב  
וְהַיְיטָב  
WHAT IS  
**THE KEY**  
OF THE  
**HOLY TONGUE.**

Whercin is contained, First the  
Hebrue Grammar (in a manner)  
word for word out of  
P. MARTINIUS.

*Englised for the benefit of those that (be-  
ing ignorant in the Latine) are desirous to  
learne the holy tongue.*

By JOHN UDALL.

Carefully corrected, and many faults amended  
which were found both in the *Latine* and  
*English* copies: By a

J E W R A B I N E.

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# THE FIRST BOOK OF THE HEBREW GRAMMAR.

## CHAPTER I.

### Of the letters.

**G**RAMMAR is the art of speaking well; as in the Hebrue tongue to speake hebrue. Grammar hath two parts, Etymologie and Syntaxis. Etymologie is that part of Grammar which giveth rules concerning words. A word is a note whereby every thing is named. There be two parts of a word, a letter and a syllable: A letter is a part of a word expressing a sound that cannot be divided. There be two sorts of letters, vowels and consonants; Those letters that be one like another, are often used one for another: A vowel is a letter that may make a whole sound by it self, and it is of two sorts, short and long. The short vowel is of simple time (that is, more quickly pronounced) it is five fold.

Pathah

א a

Segol

ב e

Little Hirc

ג i

Camets hatuph  
or short Camets

ד o

Quibburs

ה u

The long vowel is of a double time (that is, pronounced more long) it is also five fold.

A 3

Camets

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Camets	Ⲛ	a
Tseri	ⲛ	e
Great Hiric	ⲛ̄	i
Holem	ⲛ̅	o
Shuric	ⲛ̆	u

Note that among the short vowells the three last, that is Hiric, Camets, and Quibbut, are never whole set downe, (that is, they allwaies want their proper Consonants, and stand under some other) whereby appeareth the difference betweene little Hiric and great Hiric, which otherwise were none. A Consonant is a letter which cannot make a full sound without a vowell. Consonants bee either half vowells, or mutes. Half vowells bee such as make (as it were) half a sound of themselves. They be either quick or more dull in sound, Those that give the quicker sound bee such as are pronounced by touching the teeth with the tongue, as

Ⲁ	ⲁ	
Ⲃ	ⲃ	sh where the prick is on the left side,
Ⲅ	ⲅ	thus Ⲃ, it is onely Ⲁ.
Ⲇ	ⲇ	

They that are of a more dull sound, are pronounced with the lips, as

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א	ב	m
כ	ג	n
	ד	v
	ה	j

The consonants that be called mutes are such as one-ly endeavour to sound; they are either pure mutes or asperated mutes. Some of the pure mutes are pronounced with the lips open, and some with the lips shut. Those that are with the lips open, are uttered with the teeth, or the palate of the mouth.

Those that are uttered with the teeth, are

Teth	ט	t
Tau	ת	s
Daleth	ד	d

Of these and Samech are made two compound letters.

Tfadi	ע	z	f
Zain	ז		z

Those that are uttered with the palate of the mouth, are

Coph	ק	q
Caph	כ	c
Gimel	ג	g

The two first are of one sound, as ט and ת were in the former.

Those that are pronounced with the lips shut, are two, to witt

A 4 Beth

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Beth ב b

Pe פ p

Those letters that have two characters, use the latter  
in the end of words, and therefore they be called fi-  
nalls or ending letters.

They that are aspirated mutes, doe breath out of the  
throat, and that either more mildly, or more strongly.

Those that breath	Aleph	א
mildlie, are	He	ה

Those that breath	Cheth	ח	ch
more stronglie are	Gnain	ע	gn

There be sixe of these mutes, that doe receive often  
the aspiration He, and then are they thus expressed, ת  
th dh ב ch ג gh ב bh that is, wanting their prickes  
in the middle. Where note that these letters are not  
thus aspirated in the beginning of a word, as תמיר  
continnually, דבר a word כף a hand, גר a stran-  
ger, בית a house. Except a vowell, or a mild aspi-  
ration doe goe before, as Psal. 31, 10. כִּי כָלוּ בִּיגוֹן  
for they consumed with grieve. Psal. 5, 7. בֵּיתְךָ  
אֲבוֹא I will come into thine house. Ilay. 10, 14.  
וּפָנָה פִּיהוּ and opening his mouth.

There is an other way usually taken to expresse the  
consonants whereby the Hebrues doe reckon their usuall  
enumerations, thus.

Aleph

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Aleph	א	1	Mem	מ	40	מ
Beth	ב	2	Nun	נ	50	נ
Gimel	ג	3	Samech	ס	60	ס
Daleth	ד	4	Gnain	ע	70	ע
He	ה	5	Pha	פ	80	פ
Vau	ו	6	Tfadi	צ	90	צ
Zain	ז	7	Coph	ק	100	ק
Cheth	ח	8	Relh	ר	200	ר
Teth	ט	9	Shin	ש	300	ש
Jod	י	10	Thau	ת	400	ת
Caph	כ	20				
Lamed	ל	30				

The Iewes in their accounts for יח fifteen, doe use טו nyne and six, lest the name of God Iah, which is written with the same letters, should be prophaned.

The rest of the hundreths are either supplied by addition, or with finall letters.

Their thousands are expressed either thus א.ב.ג. or thus א.ב.ג. etc.

## CHAPTER II.

Of a syllable, where Sheva and Dagesh are handled.

**A** SYLLABLE is a part of a voice which expresseth a perfect sound. A syllable consisteth either

A s

of one

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of one letter onely, or of more then one. A syllable of one letter is every severall vowel; A syllable of two letters then one, is that wherein divers letters are conjoynd in one sound, those of the right hand (contrarie to the manner of our language) being alwaies to be taken before those of the left hand: sometimes two vowels make one syllable, and that is called a diphthong, whereof there be three kindes:

The first is when סיני Synai  
or עשׂו Esau.

The second is when the vowels under Iod are before, as

כסל׳ Cisseu  
זין Zin.

The third is when י goeth before, as תלוי Talui, גוי.

After a diphthong the pure mutes are seldome aspirated, as יהי oh nation.

Sometimes a syllable is made of a vowel and two consonantes (at the most) on each side of it, the marke that joyneth them together in one syllable is called sheva, and is marked with two pricks one direct above another, and both under the consonant thus (:) There can bee but one sheva in the beginning of a word, and therefore if two doe come together, the former is turned into hirc; as דבר for דבר words; or Parah, or Segol, especiallie under

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under those consonants that sound out of the throate called gutteralls as אֶפְקֹד I will visite. עֶבְדֶּךָ his servant.

Also the latter Sheva is taken away, if it should be under jod; as Isa. 10. 16. בִּיקוֹד as a burning, for בִּיקוֹד Genes. 35. 23. וַיהוּדָה and Judah, for וַיהוּדָה yet Dan. 12. 2. מִישְׁנֵי of them that sleepe; 2. Chro. 20. 11. מִירוּשָׁתְךָ from thine inheritance.

But there may be two shevas in the end of a word, according to the number of consonants having no vowels under them, as קֶשֶׁט the trueth; yet is it seldome expressed in the end of a word, as רָבַר a word: סֵפֶר a booke. Except the word end with דָּ as דָּרָךְ hee went, or with two consonants, as יוֹסֵף he shall add.

The gutterall consonants (that they may the more easily bee pronounced) doe take unto sheva one of these vowels, patah, camets, or segol, then are these vowels called (rapt or short) hateph patah, hateph camets, hateph segol; as יֶאֱסֵף hee will add, נַעֲמִי Naomi, אֶהְרֹן Aaron, yet it is sometimes otherwise, as Exod. 20. 16. תִּהְיוּ אֲנִי thou shalt cover, תִּהְיוּ אֲנִי thou (woman) shalt weave, וַאֲרָבוּ they laid in wait; for these rapt vowels doe loose sheva when an other followeth. Sometimes the same falleth out under other consonants, as Iob. 33. 25. רַמְפָּשׁ he was fresh (or) tender. In the end

of

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of a word **ח** and **ע** have pathah in stead of sheva , and must bee pronounced after pathah, as **רוּחַ** ruah **רוּחַ** Iodeang; and it may be contracted, as **יוֹדָע** Iodang.

In the end of a word **ה** hath sometimes a prick in the mids , and is as much as a strong aspiration, as **נָהַג** nagah, hee shined , and therefore the pure mute following it, is not aspirated, Genes. 6, 16. **בְּצֶדֶה תָּשִׂים** in the side thereof thou shalt put.

Sheva maketh the vowell short that goeth before it, therefore camets is short before sheva , as **חִכְמָה** chochmah. After this i heva the pure mutes are seldom aspirated, as **תִּסְכּוֹר** tiscor, **אִשְׁתּוֹ** ishto , yet Gen. 2, 15. **לְעִבְרָהּ** to dresse it. 2. Sam. 22, 11. **כַּנְפֵי** wings, 1 kings 10, 29. **מַלְכֵי** kings, Job 29, 6. **פְּלִגֵּי** rivers, so do we read **כְּלָבֵי** dogs , and **חֲנִפֵּי** hypocrites. Thus much of i heva.

Double consonants for brevities sake are often included one in another; though in sound they be separated , the marke whereby to know the same is called dagesh , which is a prick inclosed in the letter. as **לָמָּה** Lammah.

Gutterall consonants and **ר** doe not receive dagesh, and therefore the vowell going before them is made long, as **עָרִין** strong, **בֵּאֵר** hee declared, **בֵּרַךְ** hee blessed; for **עָרִין בֵּאֵר בֵּרַךְ**; yet sometimes **ר** hath dagesh, as Ezekiel 16, 4. **כֶּרֶת שְׂרָךְ** thy navell was cut.



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On the other side, a long vowell is turned into a short one, if dagesh doe follow, as **אָרְמִים** read, **תָּתִים**; thou shalt finish, for **אֲרֻמִּים תָּתִים**; albeit it is sometimes otherwise, as 2. Sam. 7, 21. **תְּהַרְוֶלָה** magnificence; by this reason it is that Camets before Dagesh is short, as **רֹנִי** ronni.

Dagesh is sometimes taken away, if sheva bee underneath, as Job. 37, 3. **יִשְׂרָדֶהוּ** hee directeth it, and 4, 15. **יִשְׂאוּ** they shall bring, for **יִשְׂרָדֶהוּ** and **יִשְׂאוּ** if sheva bee with Dagesh; the pure mute following may bee aspirated, as **פָּקְדוּ** they have visited.

## CHAPTER III.

### Of the Accent, and of Notation.

**T**H V S much then of the parts of a word; the commune affections thereof are Accent and Notation. The accent is (as it were) a certaine singing of the word. Naturallie there is but one accent in every word, called acute, or sharpe, and is marked thus (´) if need bee under the syllable, yet another as a stranger doth sometimes goe before it, and is called Metheg that is to say, a stay, because it stayeth the word

some

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somewhat in that place where it is, as פִּזְקִים they visiting. This accent (that is Metheg) maketh the vowel long ; hence it is that Camets with this accent is long, what soever doe follow, as חִכְמָה she was wise, לֵמָּה why? Sheva may be single under a gutturrall, if it follow the naturall accent, as יִרְעֶנּוּ we have knowne.

Notation is when the Originall of a word is sought out; and that is either in kind or in figure. The kind is, when wee enquire whether it bee a primitive or derivative. The primitive is that which is the beginning of all of that kind, the Grecians call it Thema, and the Hebrewes call it שֹׁרֶשׁ the root, because the rest doe spring out of it, and it is expressed most commonlie with three consonants, as אֶרֶץ the earth פָּעַל hee wrought, and seldome with foure or five.

A Derivative is that word which is derived from the primitive. Dirivation is made by adding of some of these seven letters הֵאמְנָתוּ, which are commonly called the Memantik letters, and are thought to belong onely unto nouns, but if the thing be well weighed, we shall finde the use thereof commune in every declining, as מִפְקִיד numbering, נִפְקַד he was visited, תְּכִלִּית perfection, יִלְקוּט a scrip, אֶזְכָּרָה a monument, הִפְקִיד hee numbered; which shall more plainlie be understood in every severall flexion or declining.

These

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*These letters (to wit hemanticks) beeing set before gutterals, doe follow their rap<sup>t</sup> vowels, as מעביר causing to serve, נאסף hee was gathered. These same letters (except vau) beeing set before any word beginning with Nun or Iod that should have Sheva, doe often change them thus; Nun into Dageh, as מתן for מנת a gift, נגש for נגש he approached; and Iod into vau, as מושיע for מושיע preserving, נושב for נישב hee dwelleth. Sometime it is otherwise, as Prov. 3, 6. ישר hee shall direct, and 4, 25. ישיר they shall direct. Hos. 7, 12. איסיר I will correct them, yet if the middle letter bee Tsadi, the change is often into dageh, as מצב for מיצב a standing, הציב for היציב hee appointed. Three of these letters יאה are sometimes added to the latter end of a word, and be called paragogicks, as לילה for ליל the night, אבוא for אבו they would, רבתי for רבתי copious: yea and also often, as בנן for בן a son Num. 24. 3.*

*The figure is, when wee seeke whether the word be single or compound. The single word is not to be divided into moe, as פקד hee visited. The compound is that which is divided into moe then one. as אברהם. Composition of moe words into one doth sometimes contract them, as אשר לי for אשר לי which is to mee.*

## CHAPTER. IIII.

## Of the kindes of words.

THE commune affection of words is set downe, the severall kindes of words doe follow. A word is either with number, or without number. The word of number is that which besides his owne signification noteth a number, either the singular or the plurall number. The singular number is when one thing is signified, as דָּבָר a word, פָּקַד hee visited. The plurall number is when moe then one are signified, as דְּבָרִים words, פָּקְדוּ they visited. A word of number bath also gender. A gender is the difference of a word according to the sex; and it is either single or commune; the single is that which signifyeth one kind, and it is either masculine or foeminine. The masculine gender is that which is ascribed to the male. The foeminine is attributed to the female kinde, and is made of the masculine by adding הּ unto it, as טוֹב good, the masculine; טוֹבָה good, the foeminine: בֵּן hee understood; בָּנָה shee understood. The commune gender is that which pertaineth equally to both kindes, as אֲנֹכִי I, man or woman; פָּקְדוּ they (men or women) visited. Again, a word is either finite or indefinite; finite is that which varieth

eth

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eth by certaine numbers and genders, as **אִישׁ** man, **פָּקַד** hee visited. Indefinite is that word which varieth not, either by number or gender, as **אִשָּׁה** which, **פָּקַד** to visit. A word of number is either a noune or a verb.

## CHAPTER V.

### Of a Noun.

**A** N O U N E is a word of number and gender onely. The Duall number in a Noun is distinguished from the plurall, when two things onely are signified. The feminine gender is often ascribed unto Nounes of two members, as **יָד** a hand, **רֶגֶל** a foot. Also the names of cities are of the feminine gender, as **יְרוּשָׁלַיִם** Pl. 122, 3. Likewise the names of countreyes, as **אֶדוֹם** Ædom, **שֵׁעִיר** Seir. Nu. 24. Also of windes, as **צָפוֹן** the North, **תֵּימָן** the South: Cant. 4, 16.

Some Nounes are of both genders, as namely the names of beasts, as **בְּהֵמָה** a beast, **עוֹף** a bird, **צֶאֱנָה** cattell; **חֲמוֹר** an asse, **כֶּבֶשׂ** a sheep. To discern the gender these Nouns are aded, **זָכָר** the male, **נִקְבָּה** the female Levit. 4, 23. **שֵׁעִיר עִזִּים זָכָר** the hee-goate, and vers. 28. **נִקְבָּה שֵׁעִיר עִזִּים** the shee-goate.

## CHAPTER VI.

### Of the first declenfon

**T** H E flexion, or variation of a Noun is called a Declenfon, whose commune Anomalie, or outrule  
B is by

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is by taking away first of camets from the last syllable save one, as גָּדוֹל a great one גְּדוֹלִים great ones, גְּדוּלָה גְּדוּלוֹת Secondly of Tseri in the last syllable if no camets goe before, as פּוֹקֵר hee visiting פּוֹקְרִים they visiting.

There be two Declensions. The first is of Nounes of the masculine gender, and the second of such as are the feminine.

The first Declension hath his plurall number ending in יָה as טוֹר order טוֹרִים orders; and so are they declined whose last syllable save one is with camets, and the middle letter should haue Dagesh, as עָרִיץ strong, in the plurall number עָרִיצִים פרָשׁ a horseman פרָשִׁים horsemen. מֶרְגֶּם a threshing instrument מֶרְגָּמִים threshing instruments.

Also those that end in הּ saving that the last syllable is contracted, as קֶצֶה an end קְצִים ends, קֶנֶה a reed קְנִים reeds. So likewise is every Noun of one syllable with Tseri, except בֵּן a sonne, בָּנִים sonnes. Some are thus declined קֶן a nest קְנִים nestes: so מֶגֶן a shield מְגִנִּים shields; פֶּת a piece, פְּתִים pieces: סֶף a post, סְפִים and סְפוֹת postes.

Those that end in Iod doe often contract their last syllable, as יְהוּדִי a Jew יְהוּדִים (for יְהוּדִיִּם Iewes, גּוֹי a nation גּוֹיִם nations; but שָׁקוּי drinketh

וִיִּם

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an ornament חלי : גדיים a kid Psal 102. שקוים  
חללים infirmities חלי, חלאים and חלאים  
light פתי : צבאים and צבים a little goat צבי  
an high שפי : פתאים and פתים beliefe  
an ornament עזי But שפיים and שפים maketh  
כלים כללי Ezek. 16, 7. עדים

Also ך is sometimes set for Mem, as ימין dayes, יא, and the plurall number may be formed by taking away Mem, as חורי and חורי for חורים holes; so גבי locusts, חלונני windowes; but ירי hands Ezek. 13, 18. חשופי uncovered.

The Duall number is declined in ים, as יד a hand  
 ידים two hands But these are formed more unequally  
 רגל a foot רגלים two feet, קרן a horne and  
 קרנים two hornes, לחי a jaw לחיים two jawes,  
 ברך a thigh ברכים two thighs, אזן an eare  
 אזנים two eares.

The contraction of number is here used as a certain case, as when the plurall number endeth in י .. and Mem is taken away, as of מִן is made מִן; And so is the Duall number שְׁנֵי two שְׁנֵי two; yet sometimes Mem remaineth, as Gen. 17, 20. עֶשֶׂר --- שְׁנֵי twelve.

The singular contraction is more seldome, here camets in the last syllable is turned into Patah, as דבר







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number ending in camets) as בגד a garment  
 so ספר a book זרע, זרעים feed זרע, ספרים health  
 חטא sinne : נער a lad : so likewise ישיעם  
 צאל and צאל a mirth נרד, חטאים But  
 צאל a harlot חטאים Hollem is only  
 קדש holines קדשים; albeit, it hath cam-  
 ets sometimes, as Ezek. 36. 38. כצאן as the  
 flock of holiness But בקר an ox maketh בקרים  
 רמח, חוחים munition בשמים spice רמח  
 a spear רתמים juniper רתם : רמחים Patah and  
 Hiric are turned into Tferi, as ויתם an olive  
 עיר, חילים strength בתים a house  
 the colt of an asse תיש, עירים a goat  
 Camets & vau are turn'd into hole, as מורם death מורם

The second contraction of number. Nouns that are declined in their plurall number by camets do admit a second contraction in the plurall number, as דְּבַר a word: שְׁכָרִים שְׁכָרִי strong drink, דְּבָרִים דְּבָרִי a garment בְּגָדִי (for els they should have bin בְּגָדִי, so likewise מְעִינִי a spring מְעִינִים, שְׁכָרִי: דְּבָרִי) מְעִילִים מְעִילִי a coale גְּהִלִּים גְּהִלִּ: work מְעִלִּי מְעִלִּ: Except those that are dageshed, as עֵקֶד a foundation, גְּנָבִים גְּנָבִי a thief, עֵקָרִים עֵקָרִי, and these without dagesh: מוֹרָשִׁי מוֹרָשִׁ: a possession, מוֹרָשִׁים. In this contraction camets hateph do remaine, as קִדְשִׁים קִדְשִׁי, so אֹהֶל a taberna-

cle אֶהְיֶה. תֹּאֵר forme תֹּאֲרִי where the former camers is naturally short, albeit by many it is made long. To this rule doe belong nounes of moe syllables then one, declined by Tseri, as זָקֵן old זָקֵנִי for זָקֵנִי of זָקֵנִים. Except those that are declined from nounes having the last syllable long, as זֵית an olive זֵיתִי and זֵיתִים. Also the contraction of the singular number taketh away Tseri before camers שָׁכַר and it contracteth patah and hirc into Tseri, as בֵּית בֵּיתִי : and camers and vau into Holem, as מוֹת מוֹתִי death. Except שׂוֹא vanitie. These two טוֹב good, and חוֹר a hole, doe here make טוֹב and חוֹר.

Nounes wanting the one number. These want the plurall number בָּטַח confidence, גָּזַל spoile, דִּין ink, עֲשָׂק oppression, חֶרֶף winter, חֹם heat, הֶרְבָּה multitude, צָדִיק righteousness, קֵץ heat, שָׂאֵר flesh. תָּבַל the world, תְּהוֹ confusion. These want the singular number, בְּלוּיִם and בְּלוֹאִים ragges, זָנִים and זָקֵנִים old age, זָקֵנִים and זָקֵנִים virginitie, חַיִּים life, חֲמֻצִּים pictures, יָעַם befores, מְחֻלִּים and מְחֻלָּאִים sicknesse, מְדוּאִים consecration, מַעִים turnes, מַעִים bowells, מַתִּים men, נַחֲרִים nostrills, נַעֲוִים youth, עַמָּמִים people, פָּנִים countenance. hereunto belongeth one in the contract forme אֲשֶׁרִי blessednesse.

# OF THE HEBRVE GRAM. 23

Nounes of number from three to tenne have both the numbers, but in divers signification; for the singular number betokeneth single ones, and the plurall number tenmes, as שלש three, שלשים thirty, ארבע four, ארבעים fourtie; But עשר tenne עשרים twentieth.

Nounes of the singular number that naturally have the Duall, doe want the plurall, as יד a hand ידים But those that have their Duall by art, have also their plurall number, as אלף a thousand, אלפים two thousand אלפים thousands: so כפרים בכרם כפר כפר a talent; c. Some nounes are only the duall number, as אבנים stools used in womens travell. מים and by contract מי and מימי waters, רחים mil-stones, צהרים noon, שמים heaven.

The out-rule of gender. Nounes of number from three to tenne are the feminine gender in the singular number, as שלש, ארבע c. In the plurall number they are commune, as עשרים, שלשים. Also these are the feminine gender אבן a stone, אם a mother, באר a well, דרך a way, זרוע an arme, חרב drynesse, נשים a trumpet. כתף a shoulder, כוס a cup, נשים (wanting the singular) women, עב a thick cloud, עיר a citie, פַּעַם a stroake, קרן a horne. These are both genders אנִי a ship, ארֶון a nark, אֵש fire, גֶּפֶן a vine, זָקן a beard, כֶּנֶף a wing, מִגֶּן a shield, מַחֲנֶה a camp

camp, מקום a Place, נפש a soule, רוח wind, שאר  
flesh, שמש the sunne, תבל the inhabited world,  
תהום the deep.

## CHAPTER VII.

Of the second declension.

**T**HE second declension is of Nounes of the fa-  
minine gender, which doe decline the plurall number  
in ות; there be two severall terminations or endings of  
them.

The first termination is of them whose singular ending  
in ה make their plurall in ות, as נגינה a song נגינות  
songs. In this declension Camets in the last syllable save  
one of the singular remaineth in the plurall absolute, as  
צדקה righteousness צדקות; שמלה a garment,  
בקעה a valley לשכות, לשכה a chamber, שמלות  
אמרה a word עברות, עברה; בקעות  
אמרות, חלקה a part, חלקות, דמעה  
דמעות; But בירה a pallace, בירניות habita-  
tion, נאות or נות; מנה part מנות or  
מניות or מנאות.

Of masculines whose last syllable save one is accented  
are made feminines belonging to this rule, as of כשב a  
male lamb, כשבה a female lamb כשבות. So of  
מלך a king מלכה &c. Also of masculines in י are  
made feminines in יה, as of נכרי a man stranger,  
נכרית

נכרִיה a woman stranger, and such like.

The Duall number is here according to the Duall of the masculines. saving that ת is put instead of ה, as שפה a lip שפתִים but מאה a hundreth maketh מאתִים: סאה a kind of measure סאתִים.

The contraction of the number is most commonly here in the singular number, and camets in the end is made short, as before, but ה is changed into ת, as נגינה a song, נגינת. From hence are derived the nouns accented in the last syllable save one with ה paragogicke, as health: and Ps. 104, 11. חיתו a beast for חית; but camets in the last syllable save one is takē away in the cōtraction of both the nūbers, as צדקה righteousness צדקות צדקת צדקות. Also Trier sometimes, as תועבת תועבות תועבות abomination תועבה. So נבלה a dead carkasse נבלת: בהמה a beast בהמות in the plural בהמות שדמות a field שדמות שדמות שדמות. One doth here receive the masculine contraction, as במתי high places: But קמה corn that groweth maketh קמה and so doe the rest of that kind which have camets in the last syllable save one.

The out-rule of number. Nounes of number want the plurall number, as שלשה three, ארבעה foure, and such like.

These want the singular number שוחות כליות the reins. Likewise this duall שתים two women contract-

ed שְׁתֵּי and שְׁתֵּים Exod, 24. 4. עֶשְׂרֵה מִצְבֵּה and שְׁתֵּים and twelve pillars. So מִסְכְּנוֹת treasures.

The out-rule of gender. Nounes of number are here the masculine gender, as שְׁלֹשָׁה אַרְבָּעָה This is the masculine gender פָּחָה a captaine, in contraction פָּחַת in the plurall number פָּחוֹת and פָּחוֹת. Some are masculines in the plurall number onely, as אֵימָה terrour so אֵלִים an oke, בָּכָה a camel, דְּבוּרָה a Bee, דְּבִלָּה a cluster of dry figs, חֲמֵה wheat, חֲשֵׁכָה darkenesse, יוֹנָה a dove, יְעֵנָה an owle, מְלָה a ryle, מְלִכָּה a speech, נִמְלָה an emet, סֵאָה a measure, פְּשֵׁתָה linnen, שֵׁמָה a cedar tree, שְׁעָרָה barley, תְּאוֹנָה a lie, תְּאֵנָה a fig, תּוֹלְעָה a worme, תּוֹלְעִים. But אֶשְׂרָה so אֶלְמָה and אֶלְמִים a handfull. אֶשְׂרָה so אֶלְמָה and אֶלְמִים a grove, עֵרְמָה a heape, פִּנָּה a corner, שָׁנָה a year, שְׁקָמָה a wild fig-tree, תְּמָרָה a palm-tree.

The second termination is in ת. hither doe belong first those that are accented in the last syllable, which make their plurall number in יוֹת, as גִּפְרִית brimstone מְלָכִיּוֹת a kingdome מְלָכוֹת גִּפְרִיּוֹת. Of masculines that end in Iod are fæminines made that belong to this rule by adding Thau; as first גִּזְרִית Gentiles, (as they are called) מִצְרִית an Ægyptian woman, of מִצְרִי an Ægyptian man, so יְהוּדִית a Iewish woman. Secondly

nounes

nounes of number שלישית the third woman, רביעית,  
the fourth woman, &c.

But nouns of one syllable in ית may have both the plurall numbers, and both genders, as שְׁבִית captivity end in וּת, as זָנוּת and תְּזִנוּת whoredome, שְׁבוּת captivity, תְּרִבּוּת multitude. But the noun אֶת when it is for (a signe) doth make אוֹתוֹת; when it is for (a letter) אוֹתֵית. Some are declined somewhat otherwise, as אָחוּת a sister אֶחָיוּת אֶחָיוּת dung גֶּתוּת a wine-press גֶּתוּת, חֲמִית sinne מִלֵּאָת, חֲמִית a mother in law חֲמִית, מִלֵּאָת fullnesse נִשְׂאָת, מִלֵּאָת a gift נִשְׂאָת. Secondly, accented in the last syllable saving one belong to this rule, which also doe decline their pluralls with camets, as קֶשֶׁת a bow קֶשֶׁתוֹת &c. so בִּהְרֵת whitenesse בִּהְרֵת, מִקְבֵּת a piercing thorow מִקְבֵּת, מִשְׁמֶרֶת a watch מִשְׁמֶרֶת; so קִרְחַת baldnesse קִרְחַת, סִפְחֵת a skab סִפְחֵת, תּוֹלְעֵת a worme תּוֹלְעֵת. But בִּנְתּוֹת for בִּתּוֹת a daughter בִּנְתּוֹת. Holen in the last syllable save one is sometime here made short, as כְּתָנֶת a cloak, yet wee read כְּתָנֹת Exod, 40, 14. The Duall number doth here follow his plurall, changing onely the termination, as דְּלָת a door דְּלָתִים דְּלָתוֹת.

# The

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The out-rule of gender is *seldome here*, yet sometimes, as **בֵּית** a house **בָּתִּים** an ear of corne **שִׁבְלִים**. These be both genders, **אוֹת** a signe, or a letter **נְחֻשֶׁת** brasse.

The out-rule of both declensions. Some nouns of the first declension have their plural number of the second, as **אָב** father **אֲבוֹת**, **אֵן** a basen, **אוֹב** a devill, **אֶזְבֵּעַ** treasure, **אוֹרַח** a path, **אִם** a mother, **אֶצְבֵּעַ** a finger, **אֶרֶב** trechery, **אֶרֶץ** earth, **אֶרְמוֹן** a pallace, **אֶשְׁכּוֹל** a cluster of grapes, **אֶשְׁכְּלוֹת** and contracted **אֶשְׁכְּלוֹת** and **אֶשְׁכְּלוֹת** a wel, **בּוֹר** a cistern, **גִּלְגַּל** the mids, **גִּן** the roof of a house, **גִּזְרֵל** a lot, **זֶנֶב** a countrey, **גִּרְוֹן** a floor, **דֶּרֶבֶן** a prick, **דֶּרְבֵּנוֹת** a tail, **חֶזֶה** a bred, **חֶלֶם** sleep, **חֶרֶב** a sword, **חֶשְׁבוֹן** reason, **חֶשְׁבֵּנוֹת**, **חֶפֶח** and **חֶפֶח** a hand breadth, **יָתֵד** a nail, **כּוֹס** a cup, **כִּסֵּא** a throne, **לֶחֶן** a table, **לַיְלָה** and **לַיְלָה** night, **מִזְבֵּחַ** an altar, **מִזְלָג** a three-toothed flesh-hook, **מִזְלָגוֹת** rain, **מִסָּב** a circle, **מִסְבּוֹת**, **מִצָּר** a bulwark, **מִקוֹם** a place, **מִקָּל** a rod, **נֶאֱד** a pitcher, **נֶר** a light, **עוֹר** a skin, **עָפָר** dust, **עֵשֶׂב** a bed, **עֵשֶׂב** an herb, **צֶבָא** an armie, **צֶלַע** a rib, **צֶרֶד** a bond, **קוֹל** a voice, **קִיר** a wal, **רוּחַ** a spirit, **רֶהוֹק** a chain, **שׁוֹפָר רֶהוֹקוֹת** a trumper, **שׁוֹר** a wall, **שֶׁלֶחַן** a table, **שֵׁם** a name, **תְּהוֹם** the deep,

*Others have their plural number of both declensions,*



as אהלים and אהלות aloes, wanting the singular,  
 אריה or ארי a lion, אריות and אריות: so אשדה a  
 grove, בכור the first born, גבול a limit, דור a gene-  
 ration, היכל a palace, זרוע an arme, חלון a win-  
 dow, חצר a hall, יד a hand, יום a day, כידר a cal-  
 dron, כנף a wing, כתף a shoulder, לבב a hart,  
 מושב light, מבצר munition, מגדל a tower, מושב  
 a seat, מזרק a bowl, מחנה a camp, מטה a rood,  
 מנה a portion, מניית מנים and מנאות a  
 fountain, מקהל a congregation, מקצוע a corner,  
 משכן a cottage, נהר a floud, נפש a soul, סביב  
 a circuit, סיר a pot, עבות a cord, עון iniquitie,  
 ענק a chain, עצם a bone, עקב a heel, עת time,  
 פה a mouth, פלא פלאות and פיות פים a miracle,  
 פערם a turn or course, פרזון a hamlet, צואר a neck,  
 קרן a horn, קדרס hatchet, שבוע a week, שבועים and  
 שבעות a field, שריון a brigandine, תא a  
 clofet, תנחומים and תנחומות consolations, with-  
 out the singular number.

## CHAPTER VIII.

### Of the Pronoun.

**C**ERTAIN Anomales or words out of rule  
 are here called Pronounes, whereof three are whole  
 ones,

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ones, and five are defectives; The three whole are these.

1 { הוּא hee { הֵם they (men)  
 1 { הִיא shee { הֵנּוּ they (women)

2 { אַתָּה thou (man) { אַתֶּם yee (men)  
 2 { אַתְּ thou (woman) { אַתֶּן yee (women)

3 { אֲנִי I. { אֲנִיחֵנוּ man or woman (men or women)

Those that end in ם or ן in the plurall number doe receive ה paragogick at the end, as Iob 24, 13. הֵמָּה  
 Gen. 31, 6. אֲתָנָה. Also we read אֲנִיכִי, for אֲנִי.  
 אֲנִיחֵנוּ and אֲנִי for אֲנִיחֵנוּ:

These same pronounes are diversly contracted, and are called affixa (that is, words adjoynd unto others) as in this example,

## Singular.

הוּא hee into הוּ, הֵן, הִי, hee, him, or his.

הִיא shee into הִי, shee, her, hers.

אַתָּה thou (man) into תּ, thee, thine.

אַתְּ thou woman into תּ, thee, thine.

אֲנִי I into נִי, I, mee, mine.

## Plurall.

הֵם they (men) into הֵם, they, them, theirs.

הֵנּוּ they (women) into הֵנּוּ, they, them, theirs.

אַתֶּם yee (men) into כֶּם, yee, you, yours.

אַתֶּן yee (women) into כֶּן, yee, you, yours.

אֲנִיחֵנוּ

# OF THE HEBRVE GRAM. 31

אֲנִינָּו wee , into נָּו wee, us, ours.

Three severall Paragogick letters may be added here, first, ה, as וְהָ for כְּהָ, also after ׀ and ך , as נָה for ןְהָ. Secondly ו after ׀ of the third person, as מוּ and מוּ for ׀. Thirdly Iod after Caph, as כִּי for ךְּ. Also here is used הָ for הָ and ךְּ (both genders) for ךְּ and ךְּ.

The defectives are five in number , three of them want the one number . as מִי who, which , מָה or מָה what, וְהָ hee, וְהָ or וְהָ or וְהָ shee. וְהָ hee or shee, also וְהָ these want the plurall number. But אֵל or אֵלָה these (men or women) want the singular. The other two are called indefinites, because they serve to both numbers and genders, as first the Relative אֲשֶׁר which, and it may be contracted into ׁ or ׁ as Psalm. 122, 3. שְׁחִבְרָה which is compacted , Job 19, 29. שְׁחִיבְרָה which judgement. Seldome into ׁ, as Eccles. 2, 22. שְׁהוּא which is. Secondly the article הָ.

## CHAPTER IX.

### Of a Verb.

**A** V E R B is a noun of number and gender with tense and person. A tense is the difference of a verb according to the time past , called the prater tense, or the time to come, called the future tense.

There

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There is one præter tense, or time past in the Hebrew tongue, as **פָּקַד** hee visited, hee hath visited, but there be two future tenses, or verbs noting the time to come.

The first future, as **פָּקֹד** visite thou; the second future tense, as **יִפְקֹד** hee shall visite.

The præter tense and the second future are used often for the præsent tense when they be taken indefinitely, as Psal. I, I. **הָאִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רָשָׁעִים** Blessed is that man which walketh not in the counsell of the ungodlie, that is, hath not walked. Again, **וַיְהִי וַיִּמְס וְלֵילָה** and hee shall meditate in the law of the Lord day and night, that is, hee doth meditate. From the first future ariseth the Infinitive mood **פָּקֹד** to visite, so doth the participle from the præter tense, both the præsent participle, as **פּוֹקֵד** yisiting, and the præter participle, as **פָּקֹד** visited. The sæminine participle may indifferently end in **ה** or **ת**, the last syllable save one accented, as **נִפְקְדָה** or **נִפְקְדַת** (woman) visited. The gutterals are sometimes thus **נִשְׁמָעַת** heard.

A person is a especial terminatiō of a verb; it is three fold, & every one is distinguished also by several gēders as **פָּקַד** hee visited, **פָּקְדָה** shee visited, thou (man) hast visited **פָּקַדְתָּ** thou (woman) hast visited, or more long (if the last radicall letter be a strong gutterall) **יִרְעֶת** thou (woman)

man)

(man) hath known . yet every first person and every third person in the plurall are commune to both genders.

The persons of the prætertense doe add to their root, which is the 3. person masculine singular, these six endings with Patah before them **תָּתִיתָם תָּנָה** shewing that the feminine gender of the third person singular doth loose the last vowel of the root, as **פָּקַד פָּקְדָה**; after which manner also the 3. person plurall endeth in **וּ** as **פָּקְדוּ**.

The first future tense hath onely the second person, and the three rest are made of the masculine singular, the last vowel being taken away. The feminine singular endeth in great hirc, as **פָּקְדִי** the masculine plurall endeth in **וּ**, as **פָּקְדוּ**; the feminine plurall is made by adding **נָה**, as **פָּקְדֶנָה**.

The second future tense is made of the first by setting before it the letters **יָהּ אָ**. Every person whether of the prætertense or of the second future that end in **וּ** or **י**. may receive **וּ** paragogick, as **חָפְקִיז חָפְקִיזוּ חָפְקִיזוּ**.

This generall declining of verbs is commonly observed in every severall conjugation following.

## CHAPTER X.

Of the severall kinds of verbs , and first of the first  
sort of regular verbs.

**A**LL sorts of verbs bee either regular or irregular. Those be called regular that follow a perfect rule in their declining: And those be called irregular that doe varie from that same perfect rule. Moreover, every of these severall verbs are declined thorow divers conjugations. The conjugation of a verb is either Levis (that is without Dagesh in the middle radicall letter) or gravis (that is, have dagesh in the middle radicall letter , or some other letter of like value) Also, there bee two kinds of the former sort, and other two of the latter. The former sort of this kind is that whose theme or root endeth in Pathah and whose active is called Cal, and passive Niphal, as נִפְקַד and the second kind hath alwaies ה before him, either expressed or understood in some contraction; his active is called Hiphil, as הִפְקִיד, and passive Hophal, as הִפְקַד. Now the latter sort of conjugations of verbes called gravis is also of two sorts, either having Dagesh expressed in the middle letter, or some other consonant equivalent unto it; the former sort either is without any hemantick letter before it, whose active is called

called piel, as פָּקַד: and passive pual, as פִּקְדָּה: or it hath usually this syllable הָה set before it, and is called hith-pael, as הִתְפַּקְדָּה. The latter sort is either of such as naturally have four consonants, as כִּדָּס: or doe take וּ into them betwixt the two first radicall letters, as פִּקְדָּה.

Now followeth the declining of these severall verbs, thorow these severall conjugations, and first the regular, as in this example: The active voice called Cal.

The praterperfect tense. the singular number.

shee hath visited	פָּקְדָהּ	פָּקַד	hee hath visited
thou (wo- man) visited	פָּקַדְתְּ	פָּקַדְתָּ	thou (man) visited
	פָּקַדְתִּי		I (man or wo- man) visited

The plurall number.

	פָּקְדוּ	פָּקְדוּ	they (man or wo- men) visited
ye (wo men) visited	פָּקְדַתְּ	פָּקְדַתְּ	ye (men) vi- sited
	פָּקְדְנוּ	פָּקְדְנוּ	We (men or women) visited.

The out-rule of the praterperfect tense. It hath also two other terminations, Tseri and Holem, as לָבַשׁ hee put on his clothes, יָכַל hee was able. In all the persons not contracted Holē abideth still, as יָכַלְתִּי וְיָכַלְתָּ, but in the rest not, as יָכַלְתָּ וְיָכַלְתִּי. In the second person plurall it hath camers hateph, as יָכַלְתֶּם וְיָכַלְתֶּן. The third person feminine hath הָ for הָ. Deuter. 32, 36: אֲזַלְתָּ shee is gone, and Ezek 31, 5. אֲזַלְתָּ shee

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was exalted. *And sometime hiric or segol for patah*  
*as Deut. 4, 1. יְעֵי (men) have possessed : and*  
*segol, as 1. Sam. 25, 5. יְעֵי (men) have*  
*required. The word נָתַן hee hath given, doth loose the*  
*last נ before ת, as נָתַתְּ : and sometimes also the*  
*first, as 2. Sam. 22, 41. תָּתְּ thou hast given.*

*The first future.*

*Singular.*

פִּקֹּרְךָ visit thou (man)

פִּקְרִי visit thou (woman)

*Plurall.*

פִּקְרוּ visit yee (men)

פִּקְוֹנָה visit yee (women)

*The out-rule of the first future. The termination may*  
*also bee here patah, from whence the like is in other*  
*senses, as שָׁכַב lay thou, שָׁלַח send thou. It is*  
*often contracted with a paragogick, as שָׁלַחַה שָׁכַבָּה*  
*from the termination patah שָׁלַח שָׁכַב : and with*  
*camets hateph of the termination Holem, as זָכַרָה*  
*of זָכַר remember thou ; yet sometimes it is otherwise,*  
*as קָרְבָּה approach thou, נִצְרָה of נִצֹּר keepe thou*  
*so in these two words מַלְכִי reign thou (woman) יִרְבֵּנוּ*  
*bee yee (men) desolate. Also Camets is long, as Psal*  
*87. שָׁמְרָה keep thou. 1. Sam, 28, 8. קָסַמְי con-*  
*jecture*



# OF THE HEBRVE GRAM. 37

patah *lecture thou (woman.) But with gutteralls thus,*  
 : and Num, 23, 7. **וְעָמָה** curse thou (man.) Isay 47, 2.  
 ) have **טָחַן** grind thou (woman.) The feminine of the plu-  
 pose the *all number is sometime contracted, as Gen. 4, 23. שְׁמַעְנָן*  
 also the *for שְׁמַעְנָן* heare yee (women.) Those that begin with  
 are regular, as **אָכְלוּ אֹכְלוּ אֹכְלוּ**.

Some doe here loose the first radical letter, and there-  
 fore are called defectives, as first those that begin with  
 נ which commonlie have their termination regular, as of  
 נָשָׁא hee approached commeth **נָשָׂא** (or **נָשָׂא** or **נָשָׂא**)  
 (from other terminations of the root) approach thou  
 (man) here are the other persons and genders **נָשָׂא נָשָׂא**  
**נָשָׂא**, or of the third termination **נָשָׂא נָשָׂא**.

The first word is read with ה paragogick, as **נָשָׂא**.  
 But **נָתַן** doth alwayes make **נָתַן**. hereunto belongeth  
**לָקַח** hee hath taken Sometimes they keep נ, as Psal.  
 34, 13. **נָצַר** keep thou. Secondlie those that begin  
 with י which commonlie end in Tseri, as of **יָשָׁב** hee  
 hath sitten, is made **יָשָׁב** sit thou (man:) so of **יָלַךְ** hee  
 walked **לָךְ** walk thou, and with ה paragogick **לָכָה**  
 and Iudg. 19, 3. **לָךְ**. Some doe keep patah, to wit  
 those whose middle letter is צ, as **צָק** melt thou, of **צָק**  
 hee hath melted. hereunto belongeth **הָב** give thou,  
 and with ה paragogick **הָבָה** or **הָבָה** of **יָהַב** hee hath

C 3 given.

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given. of יָדָשׁ he possessed is made וָשׁ or שָׁשׁ possesse  
thou.

*The second future tense.*

**Singular.**

יִפְקֹדֶה he shal visit.

תִּפְקֹדֶה she shal visit.

תִּפְקֹדֶה thou (man) shalt visit.

תִּפְקֹדֶה thou (woman) shalt visit.

אֶפְקֹדֶה I (man or woman) shal visit.

**Plural.**

יִפְקֹדוּ they (men) shal visit.

תִּפְקֹדְנָה they (women) shal visit.

יִפְקֹדוּ yee (men) shal visit.

תִּפְקֹדְנָה yee (women) shal visit.

נִפְקֹדוּ we (men or &c.) shall visit.

*The formative letters should have Sheva under them, but that another followeth. here א must have segol. The use is diversly with the gutteralls, yet commonlie with sheva alone or his rapt, vowels with him, א as Exod. 4, 29. יִאֲסֹף they shal gather. 2. Chron 13, 3. יִאֲסֹף he shal bynd. 2. Kings 5, 3. יִאֲסֹף he shal gather. ח as Job 19, 2. תִּהְיֶהנּוּ yee shal make ashamed. & 16, 6. יִהְיֶה he shal goe. Proverbs 10, 3. יִהְיֶה he shal*

shal drive away. Iob 23, 7. אֶהְיֶה I wil'goe. הָ as  
 Deut. 24, 6. תַּחְבֵּל thou shal take to Pledg. 15, 11.  
 יִחַרֵּל hee shal cease. Exod. 7, 13. יִהְיֶה he shal  
 harden. עַ, as Gen. 25, 23. יַעֲבֹד hee shal serve.  
 Psal. 74, 1. יַעֲשֶׂן hee shal smoak Psal. 104, 34. יַעֲרֹב  
 he shal become sweete. הָ *paragogick is added as in the*  
*first future, as* אֶשְׁכַּב אֶשְׁכַּב *and sometimes* אֲשַׁכַּב  
 I wil ly down. *But* Iob 16, 6. אֶחְדַּל I wil cease.  
 so Gen. 11, 3. נִלְבְּנָה wee wil make brick. *Also, here*  
*is* וְ for וְ, as Exod. 18, 26. יִשְׁפֹּטוּ they shal judg, *and*  
*Qibbuts in the end, as* Levit. 21, 5. יִקְרְחוּ they shal  
 shave; *and* Camers-hateph, as Ezek. 16, 33. תִּשְׁחָרִי  
 thou woman-shalt reward. *and* וְ for וְ, as Dan. 8, 12  
 יַעֲמֹדְנָה they (women) shal stand. Ezek. 16, 5.  
 תִּגְבְּהֶנָּה *for* תִּגְבְּהֶנָּה they (women) wil be exal-  
 ted. *And without* הָ. 2. Samuel. 13, 18. תִּלְבָּשׁוּ they  
 shal put on cloathes.

Those that begin with א are here contracted into  
 Holem, and doe end in Tseri or parah, as of אָמַר hee  
 said, אָמַר or יֵאמַר אָמַר but of אָוֵל he went,  
 וְ אָוֵל hence Iere. 2, 36. תִּזְלִי thou (woman)  
 shalt runne about. 10, 11. יֵאבְדוּ they shal perish  
 yet these are found regular, 2. Kings. 5, 3. יֵאָסֵף hee  
 wil gather. Gen. 46, 29. יֵאָסֵר hee shal bynd.

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Genes. 13, 12. יֵאָהֵל hee shall camp. Hos. 1, 1.  
אֲשַׁם hee shall transgresse. אֲ is wanting. psalm. 104,  
29. תִּסְקֶה for תִּאֲסֶקֶה thou shalt take away, Prover.  
8, 17. אֶהֱבֶה I will loue : But Malachie 1, 2. אֶהֱבֶה .

*Those that begin with Iod doe here declare the same on-  
ly by Tseri, as of יֵשֶׁב hee sate, commeth אָשַׁב, so of  
יָבֹשׁ hee was ashamed is made יָבוֹשׁ אָבוֹשׁ, yet of  
יָכֹל hee was able, is יוֹכֵל hee shall bee able But if  
bee expressed, they are whollie regular, as of יִנָּק hee suc-  
ked, commeth יִינָק אִינָק : so of יָסַר hee corrected יִסֵּר  
אִיסֵר, as also יִסֵּר אִיסֵר and יִסֵּר אָסֵר, and 1. Kings  
12, 14. יָסַר hee shal correct, so of יָצַר hee framed,  
the one Iod is wanting Isay. 65, 23. יַעֲבֹד they shal  
labour, for יַעֲבֹד. Nach. 3, 8. תִּיטְבִי thou (woman)  
shalt bee better, which usuallie is put in Hiphil.*

*The indefinite.*

פָּקֹד to visit .

*Sometimes this tense differeth nothing from the first  
future, as Eccles. 3, 4. עֵת סִפּוֹר וְעֵת רִקּוֹד a time  
to mourne, and a time to dance. Also it hath the same  
Paragoge, as פָּקְדָה but Ezeck. 8, 6. רָחֲקָה to depart  
farre from, and 16, 5. חַמְלָה to have compassion,  
and with patah, 1. Kings 12, 1, שָׁכַב to sleep:  
Isay*

# OF THE HEBRVE GRAM. 41

Isay 58, 9. **שְׁלַח** to send, the paragoge is here as the first future **שְׁלַחְה**, but the seconde radical letter beeing a guttural **שַׁחַטָה** (of **שַׁחַט**) to kill: so **אָהַבָה** to love. That in Ezra 10, 16. is out of rule **דְּרִיּוֹשׁ** for **דְּרוֹשׁ** to examine. Quimkius addeth a paragogick **ן** Esth. 9 **אָבְהָן** to destroy.

Defectives are here made like unto Nounes that be accented in their last syllable saving one, as of **לָקַח** hee took **קָחַת** to take, **נָגַשׁ** hee approached **נִגַּשְׁתָּ** to approach, so **יָצַב צַבַת**, **יָשַׁב שַׁבַת**; But of **נָתַן** hee gave, is made **תַּת** to give, for **תָּנַת** and with the paragogick **ן** **תָּתַן** of **יָרַד** hee descended Gen. 45, 9. **רָדָה** to descend with **ה** paragogick, so **דָּעָה** to know of **דָּעָה** Exod. 2, 4. And of **נָתַן** is made in the same maner **תָּנַת** to give Psal. 8, 2. But in Psal. 118, 13. **לִנְפֹל** to fall.

The participle of the present tense;

Singular.

**פֹּקֵד** man visiting

**פֹּקֶדֶה** woman visiting

Plurall.

**פֹּקְדִים** men visiting.

**פֹּקְדוֹת** women visiting.

The

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*The opt-rule of the Participle. Sometimes for Tferi is Patah or Hirc; as Deut. 32, 28. אֲכָרִי perishing. Psal. 16, 5. תּוֹמֵךְ sustaining; Isay 29, 40. יוֹסֵף adding. jod superaboundeth Isay 22, 16. חֲצִבִּי cutting out, חֲקֵקִי appointing: so doeth הֹשֵׁה Hosh. 7, 4. בִּעֲרָה burning. Also the feminine singular is sometimes whole, as Jeremy, 3. 8. בִּגְדָה shee transgressing. Cant. 1, 7. נֹטְרָה keeping.*

*The participle of the prater tense;*

*Singular.*

פָּקֹדֵי man visited.

פָּקֹדֶה woman visited.

*Plurall.*

פָּקֹדִים men visited.

פָּקֹדוֹת women visited.

*The feminine participle doth here onlie end in ה. Sometimes there is Qibbutts for shureck, as Ps. 132, 2. נִמְלֵה weyned; Exod. 12, 11. חֲגֵרִים girt: jod superaboundeth Gen. 31, 28. גִּנְבֹתִי for גִּנְבָּה stollen.*

*The passive voyce, or Niphall.*

*This forme is made of the former by setting ׀ before it.*

*The*

# OF THE HEBREW GRAM. 43

*The præterperfect tense.*

**Singular.**

נִפְקַר hee is visited,

נִפְקְרָה shee is visited.

נִפְקַדְתָּ thou man art visited.

נִפְקַדְתְּ thou (woman) art visited.

נִפְקַדְתִּי I am visited,

**Plurall.**

נִפְקְדוּ they men (or, &c.) are visited.

נִפְקַדְתֶּם yee men are visited.

נִפְקַדְתֶּן yee women are visited,

נִפְקְדוּנָּה wee men or women are visited.

*Sometimes the end here is Holem: 1 Chron. 5, 20.*

נִעְתָּוֶר hee is Pacified. Esth. 8, 8. נִחְתָּוֶם hee is

sealed. *But that Ezek. 9, 8. is farre out of rule* נִאֲשָׁר

hee was left. Tremellius saith I was left, *making it*

*a cōpound word. see Pagninus in* נִשָּׂאֵר *with the guter-*

*alls thus* נִאֲסָר hee is gathered נִאֲמָן hee is establi-

shed, נִהָלָךְ hee is gone, נִהָפָךְ hee is turned, נִחַלֵּץ

hee is escaped, נִחָשֵׁב hee is accounted, נִשְׂעָלִים hee

is rejoyced, נִעָכַר hee is troubled, *Sometimes here is a*

*contraction with* נָא *as Numb. 32, 30.* נִנְאָחוּ, *for*

נִנְאָחוּ they are holden; *Those that want* נָא *thus* נִנְשָׂא

*Th*

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Those that want *ו* thus נֹשֵׁב נֹצֵר. Also here is ל waiting,  
as Iob. 4, 10. נִתְּעוּ for נִלְתְּעוּ they are broken.

*The first future tense,*

*Singular.*

הִפְקַרְתָּ bee thou (man) visited.

הִפְקַרְתְּ bee thou (woman) visited.

*Plural.*

הִפְקַדְתֶּם bee yee (men) visited.

הִפְקַדְתֶּנּוּ bee yee (women) visited.

*The formative letter נ appeareth here in Dagesh, for it is taken away by the adding of ה; yet is sometimes kept, as Iob. 3, 16. נִקְבְּצוּ bee yee cōgregated; Iermey: 50, 5. נִלְווּ bee yee coupled. The first being a guttural, thus Ezek. 21, 11. הִאֲנִי grone thou. Here is ו for ו, as הוֹשֵׁב for הִישֵׁב bee thou seated, The same is done in other tenses derived from hence.*

*The second future tense,*

*Singular.*

יִפְקַדְךָ hee shal bee visited.

{ תִּפְקַדְךָ shee shal bee visited.

תִּפְקַדְךָ thou (man) shalt bee visited.

תִּפְקַדְתְּ, thou (woman) shalt bee visited.

אִפְקַד I shal bee visited.

*Plural*



# OF THE HEBREW GRAM. 45

## Phrall.

יִפְקְדוּ they (men) shal bee visited.

תִּפְקְדֶנָּה they (women) shal bee visited.

יִפְקְדוּ yee (men) shal bee visited.

תִּפְקְדֶנָּה yee (women) shal bee visited.

נִפְקְדָּה we shal bee visited.

Somtymes אֶבְרָחָם *hath* hirc. Ezek. 14, 2. אֶדְרֹשׁ I will bee sought. 1. Sam. 27, 1. אֶמְלֹךְ I shal bee delivered; and with הִפְקִידָה *paragogick* Gen. 19, 10. אֶמְלֹךְ. Somtymes for תִּפְקְדֶנָּה is *patah*, Numb. 17, 13. תִּפְקְדֶנָּה shee shal bee forbidden. Genes. 21, 8. יִפְקְדֶנָּה hee shal bee weyned; and Gen. 3, 5. תִּפְקְדֶנָּה they shal bee opened.

## The indefinite.

תִּפְקְדֶנָּה to bee visited.

Somtymes the active form is retained, as Psal. 68, 3. תִּפְקְדֶנָּה to bee driven away. Lev. 7, 8. תִּפְקְדֶנָּה to bee eaten. Also the formative letter נ 1. Sam. 20, 27. תִּפְקְדֶנָּה to bee demaunded. Iudg. 11, 15. תִּפְקְדֶנָּה to fight. Iudg. 20, 39. תִּפְקְדֶנָּה to bee overthrowne; אֶבְרָחָם for הִפְקִידָה Ezek. 14, 2. אֶדְרֹשׁ to bee sought.

## The participle of the present tense.

### Singular.

נִפְקְדָּה man visiting.

נִפְקְדָּה woman visiting.

plural.

## Plural.

נִפְקְדִים men visiting.

נִפְקְדוֹת women visiting.

*It differeth from the prætertense only by the quantitie of the last syllable. yet Deut. 30, 4. נִדְחָה thine cast out.*

## CHAPTER XI.

*Of verbal Nounes (so called because they are derived from the verbs) formed from the first conjugation called Levis.*

**A**ND, as Participles, so many other Nounes are derived of verbs, both Pure ones, (that is, having no consonants in them but the radical onelic) and hemanticks (that is, having also some of the hemantick letters added to them) which follow their originall. From perfect verbs of the first coniugation called Levis doe arise two sorts of pure Nounes; first such as are accented in the last syllable, distinguished by the last vowel; some end in Parah as מִיָּוֶט a litle; some in Segol, as שֵׁכֶם a shoulder; some in Camers, as כְּתָב a writing דָּבָר a word שֶׁכֶר

**שָׁכָר** strong drinck, **אֲצִיז** treasure, **אֵלֶם** an entrie,  
*some in Tleri, as* **פֶּאֶר** beautie, **זָקֵן** an aged man,  
**תֵּבֵל** the inhabited world, **כֹּהֵן** a priest. *some in great*  
**חִירָה**, *as* **דְּבִיר** an oracle, **קִצִּיר** harvest, **אוֹכִיל** meat;  
*some in Holem, as* **בְּכוֹר** first born, **קָרוֹב** a neigh-  
bour, **אִזּוֹב** hisop, **קִישׁוֹר** a vapour; *some in Shurec,*  
*as* **גְּבוּל** an end, **עֲצוֹם** strong, **אָבוֹם** a manger. *Se-*  
*condlie such as are accented in the last syllable save one, as*  
**בִּגְד** a garment, **סֵפֶר** a book, **זֶרַע** seed, **יָשַׁע** health  
**נֶעַר** a lad, **תֹּאֵר** a fourme, **קֹדֶשׁ** holinesse. *Of the de-*  
*fectives* **א** I finde onlie one here, **שִׁיב** an apprehension, *of*  
**נִשְׁבָּה** but moe of defectives **י**, *as of* **יָרַע** hee knew, **דָּע**  
*and* **דָּעָה** knowledg. *so* **זָעָה** labour, **חֲמָה** anger,  
**לָחָה** yssue, **עָרָה** a companie, **עֲצָה** counsell, **שָׁנָה**  
sleep. *Also such as are derived of the indefinites* **דָּעַת**  
knowledg, **נָחַת** a placing, **שִׁחַת** a ditch. *Thus*  
*much of them that bee pure.*

*The hemanticks bee either perfect or defectives. Of*  
*those that bee perfect, some have* **א** *as* **אֶצְבָּע** a finger,  
**אֲזָרָה** a straunger, **אֶשְׁכּוֹל** a cluster of grapes; *some*  
*have* **מ**, *as* **מַטְעֵם** fause, **מֵלָאךְ** a messenger, **מִכְאוֹב**  
grief, **מַלְבוּשׁ** a garment, **מִרְכָּב** a saddle, **מִשְׁפָּט**  
judgment, **מִסְפָּר** lamentation, **מִזְמוֹר** a song; *some*  
*have* **ן**, *as* **אֵלְמָן** a widdower, **קֶדֶבֶן** a gift, **שְׁלָחַן** a  
table,  
**יַעֲבֹן**

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רעבון hunger, יחרון excellencie, ישימון wildernesses. some have תהדר, תהדר, recompense : and nouns of the feminine gender, in ות and ית. as מלכות a kingdome, תהתית a bottome: some have ילקוט a scrip. Also, adjectives ending in י, as נכרי strange. Gentiles, as מצרי Egyptian; Nounnes of number, as שלישי third. Those that bee hemantick defectives, as מסע a journey, משור a sawe. מכול a floud. Those that beegin with י, as מצע a bed, מישר right, מושב a seat, מועד a meeting, תושב an inhabitant.

## CHAPTER XII.

Of the second sort of the forme  
called *Levis*.

**T**HE other sort of the forme levis followeth, beeing made of the former by setting ה before it. In this form a double action is signified, as פקד hee hath visited, הפקיד hee hath caused to visit.

The Active voyce called Hiphil.

The praterfect tense.

Singular.

הפקידה	הפקיד
הפקדת	הפקדת
	הפקדתי

plural.

Plurall

הִפְקִירוּ

הִפְקִדוּם

הִפְקִדוּם

הִפְקִדוּ

Sometimes Tseri is under ה as Ioshua 7,7. הָעֵבֶרֶת thou hast brought over, which is also read Exod. 13,13. הָעֵבֶרֶת sometimes segol, as 1 Sam. 25,7. הִכְלַמְנוּ we have confounded, sometimes ח is for ה as Hos. 11,3. הִחַלְתִּי I caused to goe. But with jod is Tseri, as of הָיָה he hath been good, cometh here הִיטִיב he caused to be good; which is kept also in other tenses. with gutteralls thus הִאֲבִיד he destroyed, הִחַזִּיק he caused to be strong, הִעֲמִיד hee caused to stand, הִעֲלִים hee caused to hyde. The defectives נ, as הִגִּישׁ hee caused to approach. Of those that begin with jod, as הִצִּיב hee caused to stand, הוֹשִׁיב, hee caused to dwel, and so of others in the same kind. These two verbes, יָנַח hee placed, and יָקַף hee compassed; doe here change Iod into dagesth, as if the middle letter were Tsadi, as הִנִּיחַ hee caused to place, הִקִּיף hee caused to compasse. The third persons are here formed perfectly. sometimes the first person singular is otherwise, as 1. Sam. 1. הִשָּׂאתִי I have given.

D

The

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*The first future tense,*

*Singular.*

הִפְקִיד      הִפְקִידִי

*Plurall.*

תִּפְקִידוּ      תִּפְקִידֶנָּה

*Sometimes the last vowel is Hiric, as Prov. 25, 21*  
הִאֲכִיל feed thou; and sometimes Parah, as Iob 13, 20,  
הִרְחַק remooove thou: Prov. 25, 17. הִקֵּר make  
straunge, of יָקָר; But Psal. 5, 9. הִיֶּשֶׁר make right.

*The feminine singular and masculine Plurall have*  
*allwaies hiric in the last syllable save one, as* תִּפְקִידוּ  
הִפְקִידִי.

*The second future tense,*

*Singular.*

יִפְקִיד      תִּפְקִיד  
תִּפְקִידִי      אִפְקִיד

*Plurall.*

יִפְקִידוּ      תִּפְקִידֶנָּה  
תִּפְקִידוּ      תִּפְקִידֶנָּה  
נִפְקִיד

*Here*

# OF THE HEAVE GRAM. 51

Here is contraction, for **יִהְיֶה**, **יִשְׁכֵּן** so Psal. 16, 6. **יִהְיֶה** hee shall save, Also the last vowel is sometimes Tseri, as Psal. 7, 6. **יִשְׁכֵּן** hee shall lay, Gen. 19, 27. **יָשָׁם** he arose earlie: so **יִשְׁמַע** and **יִשְׁמַח** he shall make good, But Iob 24. 21. **יִשְׁמַח** for **יִהְיֶה** or **יִשְׁמַח** Isay. 52, 5. **יִהְיֶה** they shall cause to weep. But those that doe begin with **א** doe sometimes contract it, as 1. Sam. 15. 5. **וַיֵּאָרֶב** for **וַיֵּאָרֶב** and hee shall ly in wait. Numb. 11, 25. **וַיֵּאָצֵּל** and hee shall take a way. Also the last vowell save one is sometimes contracted, as 1. Sam. 31, 2. **וַיִּדְבְּקוּ** for **וַיִּדְבְּקוּ** they shall follow: and other wise, Exod. 22, 8. **וַיִּשְׁעוּ** they shall condemne. The last beeing a gutterall **וַיִּצְמַח** and **וַיִּצְמַח** hee shall cause to bud.

## The Indefinite.

### הִפְקִיד

And with hirc, as Levit. 11, 47. **וַיִּבְדֵּל** to distinguish. **א** is for **ה** Ierem. 25, 3. **וַיִּשְׁבִּי** to rise earlie. Iod is added, Psalm. 113, 9. **וַיִּהְיֶה** to place.

## The participle of the present tense.

### Singular.

מִפְקִידָה

מִפְקִיד

D 2

Plural

Plural.

מִפְקִידִים מִפְקִידוֹת

It is made of the first future by adding מ. but it is contracted מִפְקִיד for מִהִפְקִיד. But Prov. 17, 4. מִזִּין for מֵאִזִּין harkening. Jerem. 29, 8. Iod is wanting, as מִחֲלֹמִים dreaming. 2. Chron. 28, 23. מִשְׁעָרִים helping. Sometimes Iod superaboundeth at the latter end, as Psal. 113. מִנְּבִיָּהּ lifting up him self, מִשְׁפִּילִי humbling himself.

The Passive voyce, or Hophall.

The præterfæct tense.

Singular.

הִפְקִיד  
הִפְקִידָה  
הִפְקִידְתָּ  
הִפְקִידְתָּה  
הִפְקִידְתִּי

Plurall.

הִפְקִידוּ  
הִפְקִידְתֶּם  
הִפְקִידְתֶּן  
הִפְקִידְנוּ

This forme is declined by ׀, but it may also bee declined by ׀, as Ezek. 32, 32, הִשָּׁבַב he hath been laid. So in



# OF THE HEBREW GRAM. 53

the defectives, as **הָיָה**; but **הָיָה** of **יָשַׁב**, and so in others of the same kind, if the first bee a gutterall, here is an outrule. as Ezek. 26, 2. **הַחֲרִיבָה** shee is desolate, and so is it in other tenses.

The first future is here wanting.

The second future tense.

Singular.

<b>תִּפְקֹד</b>	<b>יִפְקֹד</b>
<b>תִּפְקְדִי</b>	<b>תִּפְקְדֶה</b>
<b>אִפְקֹד</b>	

Plurall.

<b>תִּפְקְדֶנָּה</b>	<b>יִפְקְדוּ</b>
<b>תִּפְקְדֶנָּה</b>	<b>תִּפְקְדוּ</b>
	<b>נִפְקְדוּ</b>

It is made of the præterperfect tense, Exod. 22, 19. **יִהָרֵם** he shall be killed. Levit. 16, 10. **יִעָמַד** he shall be placed. Levit. 21, 10. **יִיָּצַק** he shall be poured.

The Indefinite.

**הִפְקִיד**

Ruth 2, 10. **הִגִּיד** to bee shewed. 2. Kings 3, 22. **הִחָרַב** to bee cut off: Bus Ezek. 16, 4. **הִחָתַל** to bee bound.

The

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The Participle of the prater tense.

Singular.

מִפְקֵד מִפְקֵדָה

Plurall.

מִפְקָדִים מִפְקָדוֹת

But 1. Kings 22, 35. מִעֲמִיד Placed.

## CHAPTER XIII.

Of verbal Nounes formed from the second conjugation called *Levis*.

**A** L L the verbals bee here hemanticks; either such as bee perfect or defectives. Of those that bee perfect, some have א, as אֶכְזֹר cruell. אֶזְכָּרָה a monument: some have ה, as הִשְׁמָעוֹת hearing; some have מ, as מִשְׁחִית and מִשְׁחָה and מִשְׁחָה destruction; some have ת, as תִּשְׁבֵּץ a linnen garment, תִּלְמִיד a scholer, תִּרְדָּמָה sleep, Defectives נ, מִפֵּץ a hammer.

C H A P.

# OF THE HEBREW

## CHAPTER XIV.

Of the first kind of the forme called GRAVIS.

**T**HE forme called Gravis is that which either hath dagesh continuallie in the middle radicall letter, or some other letter of like value. Of the former kind there bee two sorts, the first declined with the simple theme onlie, the second having allwaies הָת before it: the former sort hath both active and passive.

*The Active voyce, or Piel.*

*The Praterperfect tense.*

*Singular.*

פָּקַדְהָ	פָּקַדְתָּ
פָּקַדְתָּ	פָּקַדְתָּ
	פָּקַדְתִּי

*Plurall.*

	פָּקַדְתֶּם
פָּקַדְתֶּם	פָּקַדְתֶּם
	פָּקַדְתֶּם

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So with the gutterall, as Psal. 10, 3. נָאץ he con-  
 temned. Lam. 2, 7. נָאָר he hath rejected. Exod. 32,  
 7. שָׁחָת hee hath corrupted. 1 Kings 22, 47. בָּעַר  
 hee remooved: where Tseri should bee under the first  
 radical letter, as מָאָן hee refused. בָּאָר hee declared.  
 But, Psal. 51, 6. יִחְמֶנִי she conceived me. Judges  
 5, 17. אָחֹז they lingered. Also these three doth often  
 end in Patah, especiallie before gutteralls, as אָבָר hee  
 destroyed, קָדַשׁ hee sanctified, שָׁבַר he broke: with  
 segol. דִּבֶּר hee spoke, כָּבַשׁ hee washed, כִּפֹּר hee  
 purged.

The first future tense.

Singular.

פָּקֵד פָּקְדִי

Plural.

פָּקְדוּ פָּקְדֶנָּה

And with Patah, as Psal. 55, 10. פָּלַג divide thou.  
 Ezek. 37, 17. קָרַב joyn thou: with the paragogick, as  
 סָפַר number thou: with the gutterall אָ and with ר,  
 as פָּאָר glorifie thou, בָּרַךְ blesse thou: but with the  
 rest, as מָהַר hasten thou, נָחַם comfort thou, בָּעַר  
 burn thou.

The

*The second future.*

Singular.

תִּפְקֹד	יִפְקֹד
תִּפְקְדִי	תִּפְקֹד
	אִפְקֹד

Plurall.

תִּפְקֹדְנָה	יִפְקֹדוּ
תִּפְקֹדְנָה	תִּפְקֹדוּ
	נִפְקֹדוּ

*So with the gutteralls, as* Deut. 24. 20. תִּפְאֵר thou shalt gather, Genes. 31, 26. תִּנְהַג thou shalt carie away. Isay. 9, 17. יִרְחֹם he shal shew mercie Deut. 21, 9. תִּבְעֹר thou shalt burne. *But* Genes. 37, 35. יִמָּאן hee refused. Psal. 106, 40. יִתְעַב hee shal abhorre. Isay. 44, 13. יִתְאַדְּהוּ and יִתְאַדְּהוּ hee shal forme it, *without* dagesh. Nehem. 3, 14. וַיִּטְלֵנוּ *for* וַיִּטְלֵנוּ and hee covered it. Ps. 94, 19. יִשְׂעִשְׂעוּ they shal delight. *with* הַ paragogick: Psalm. 20. 4. וַיִּשְׁנֶה hee shal bee turned into ashes, Genes. 12, 2. אֶגְדִּלָּה I will magnifie. *Those that begin with* אַ, *as* Prov. 1, 22. תִּאָּהֲבוּ yee shal love. *Those whose last letter is a gutterall, as* 2. Kings 2, 23. תִּבְקַעְנָה they shal

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shal teare. *And sometimes where there is no gutterall, as* Isay. 13, 18. תִּרְמֹשְׁנָה they shal smite.

## The Indefinite.

פִּקֵּר

But Psalm 118, 18. יִסֵּר to correct, Gen. 13, 10. שָׂחַת to destroy, and 30, 41. יָחַם to heat, Exod. 8, 29. הָתַל to deceive. Sam. 12, 14. נִאֵץ to reproach, Psalm 102, 14. חֲנֹנָה for חֲנִנָה to pitie him. *here* ת is added, Ezek. 16, 52. צִדְקָתָהּ to justifie her. ה paragogick, Psalm 147, 1. זָמְרָה to sing.

## The Participle of the present tense,

### Singular.

מִפְקֵד מִפְקֶדָה

### Plurall.

מִפְקָדִים מִפְקָדוֹת

*It is made of the first future by adding מ. Iob 35, 10. is a contraction of א, as מִלְפָּנוּ for מֵאֲלֵפָנוּ teaching them: the same reason is of the gutteralls as was in the first future, as מְהַאֵב abhorring, מְבָרֵךְ blessing, מְנַהֵג*

# OF THE HEBRVE GRAM. 59

leading, **מִפֶּחַד** fearing, **מִבְּעַר** burning; 1. Kings  
 1, 15. **מִשְׁדָּתָהּ** for **מִשְׁדָּתָהּ** administring. Ier. 15, 10.  
**מִקְלָדוֹנִי** cursing mee. compounded (as R. David saith)  
 of **קָלַד** and **קָלָה**.

*The Passive voyce or Pual.*

*The Praterfect tense,*

*Singular.*

<b>פָּקְדָהּ</b>	<b>פָּקְדָהּ</b>
<b>פָּקְדָהּ</b>	<b>פָּקְדָהּ</b>
<b>פָּקְדָהּ</b>	<b>פָּקְדָהּ</b>

*Plurall.*

<b>פָּקְדוּ</b>	<b>פָּקְדוּ</b>
<b>פָּקְדוּם</b>	<b>פָּקְדוּם</b>
<b>פָּקְדוּ</b>	<b>פָּקְדוּ</b>

*This fourme is declined with , but if Dagesh be take  
 away it is with Holem, as Levit. 6, 28. מִזְרֶק he hath  
 bin purged. Ezek. 23, 2. מִעֲכֹ they have bin pre-  
 ssed: But Ezek. 16, 4. כָּרַת was cut: so Iob 16, 6.  
 חֲמֻדָּה hee is bemuddled. Before ח Quibbuts  
 remaineth, as Prov. 30, 12. רָחַץ hee is wal-  
 shed.*

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shed. Seldom the third person feminine, as Gen. 2, 23. לקחה shee hath been taken, Some are here made by adding other letters, as Jeremy 22, 23. מקננת thou buildest thy nest. Isay. 59, 3. נגאלו they are polluted. 1, Chron. 20, 8. נולדו they are born.

*The first future tense is here wanting.*

*The second future tense.*

*Singular.*

תפקד	יפקד
תפקדי	תפקדי
	אפקד

*Plurall.*

תפקדנה	יפקדו
תפקדנה	תפקדו
	נפקדו

*It is made of the Præterperfect tense. Hosh. 14, 4. ירחם hee shal bee pittied, Psal. 94, 21. יחבר he shal bee joyned with thee, Ezek. 26, 21. תבקש (without dagefh:) thou shalt bee sought, Ezra 2, 54. יגאלו they shal be polluted. Isay. 66, 12. תשעשעו yee shal bee made glad.*

*The*



*The Indefinite.*

פָּקֹד

*The Participle of the Present tense,*

*Singular.*

פֹּקֵד

פֹּקֵד

*Plurall.*

פֹּקְדִים

פֹּקְדִים

*The Participle of the preter tense,*

*Singular.*

מִפְקֵד

מִפְקֵד

*Plurall.*

מִפְקְדִים

מִפְקְדִים

1. Kings 7. 45. מִמְרֹט polished. Exod. 25, 5.

מִמְרֹט made redd.

CHAP.

# THE FIRST BOOK

## CHAPTER XV.

Of verballs of the first conjugation called *Gravis*.

**O**F this kind are nounes affected with dagesh; and they bee perfect and most of them pure, as נָגַב a thief. אֶכָר a husbandman, אָמֵן (which is also אִמֵּן) an artificer, סֵלֶם a ladder, מַקֵּל a staff, עֵלֶג a stammerer, צַדִּיק just, רֶחֶק a chem, נָבוֹר strong, עֲמֹד a pillar, שְׁלוֹם recompense. Hemanticks partlie with *as* זְכוּרֹן and זְכוּרֹן memorie; partlie faeminines, as יִבְשָׁה the drie land, כְּפָרַת merci-sear, עֵקֶשׁוֹת frowardnesse.

## CHAPTER XVI.

Of the second fourm *Gravis* or *Hithpaél*.

**T**HE second fourm *Gravis* as made of the first future active of the former, adding the syllable הֵת, whereby a reciprocall action is signified, as הִתְפַּקֵּר hee visited himself.

The

# OF THE HEBRVE GRAM. 63

*The perfect tense.*

*Singular.*

הִתְפַּקֵּד      הִתְפַּקְדָּה  
הִתְפַּקְדָּתִי      הִתְפַּקְדָּתְךָ  
הִתְפַּקְדָּתִי      הִתְפַּקְדָּתְךָ

*Plurall.*

הִתְפַּקְדוּ  
הִתְפַּקְדְּתֶם      הִתְפַּקְדוּ  
הִתְפַּקְדְּנוּ

1. Chron 20, 37. אֶתְחַבֵּר hee joyned himself:  
The reason of the gutteralls is, as in the first fourm:  
Genes. 35, 2. הִטְהַרְוּ which is also, Numb. 8, 7.  
הִטְהַרְוּ they purified themselves: Ezek. 5, 14.  
הִנַּחֲמֵתִי I have comforted myself. Ezek. 38, 23.  
הִתְגַּדַּלְתִּי וְהִתְקַדְּשֵׁתִי I have magnified and san-  
ctified myself: If the root begin with ט or ש then is the  
same ט or ש set between ה and ת, as הִשְׁתַּמֵּר hee  
kept himself, הִסְתַּתֵּר hee hath hidden himself, for  
הִתְסַתֵּר הִתְשַׁמֵּר. Sometimes ת is chaunged into  
דagesh, as הִזְכָּה hee purged himself, הִטְמָא hee  
polluted himself, for הִתְזַכָּה הִתְטַמָּא. Also it is  
chaunged into ט, as הִצַּדִּיק for הִתְצַדִּיק he justified  
himself. Also this fourm seemeth often to bee mingled  
with

with others, as Ezek. 23, 48. נִהְיוּ for נִוְסְרוּ they have learned. Proverbs 27, 15. נִשְׁתוּהָ hee is made equall. Deut. 21, 8. נִכְפַּר hee is purged. Numb. 1, 47. הִתְפַּקְּרוּ they were numbred; Deut. 24, 4. הִטְמְאָה shee was polluted. Levit. 13, 54. הִכְבֵּס hee was walhed. Isay. 34, 6. הִדְשְׁנָה hee was fat-  
ted. Also here may bee ך for ך the first radicall letter, as הִתְדַע for הִתוּדַע hee was made knowne. Dagesh wanteth Numb. 1, 18. יִתְּלִדוּ they declared their kinreds.

*The first future tense.*

*Singular.*

הִתְפַּקֵּד הִתְפַּקְדִּי

*Plurall.*

הִתְפַּקְדוּ הִתְפַּקְדְּנָה

Isay. 52, 2. הִתְנַעֲרִי shake thy self.

*The second future tense.*

*Singular.*

תְּפַקֵּד	יְתַפַּקֵּד
תְּתַפַּקֵּד	תְּתַפַּקֵּד
	אֶתְפַּקֵּד

*Plurall.*

Plurall.

תתפקדו תתפקדו  
תתפקדו תתפקדו  
תתפקדו תתפקדו

But *Exod. 24* תתקדב *for* תתקדב she shall stand  
2. *Sam. 22, 27* תתקדל *for* תתקדל thou shalt bee  
froward. *Psal. 119* אֶתְנַחֵם I wil comfort my  
self. which two last are of the end parah, *as* *Prov. 25, 6*  
תתקדל thou shalt praise thy self.

The Indefinite.

תתקד

The Participle of the Present tense.

Singular.

תתקד תתקד

Plurall.

תתקדו תתקדו

Here is contraction, *for* תתקד but *Isay. 52, 1*.

מִדְבָּר *for* מִדְבָּר despised: *Numb. 7, 86* מִדְבָּר  
*for* מִדְבָּר speaking.

## CHAPTER XVII.

Of *verbals* of the second conjugation *Gravis*.

**V**ERBALS are very seldom in this kind,  
 2. Kings 5, 18. **הַשְׁתַּדְּוִיָּה** supplication, Dan,  
 11, 24. **הַרְחַבְדוּת** a league. But often in the Rab-  
 bines, as **הַשְׁתַּדְּלוּת** care, **הַחֲנִצְלוּת** excuse, and many  
 such. One onelie verb is here derived of a noun, Esth.  
 8, 16. **מִתְיַהֲדִים** professing themselves lewes, of  
**יְהוּדָה**.

## CHAPTER XVIII.

Of the fourm of fower letters called *Poël*.

**T**HE fourm *Gravis* is also made by a fourth letter  
 in stead of *Dagesh*, as **כָּרַסָם** hee destroyed. But  
 the form called *Poël* is especiallie here respected, wherein  
 is taken into the other radicall letters, as foloweth.

The *Præterperfect* tense.

Singular.

<b>פִּקְדָהּ</b>	<b>פִּקְדָהּ</b>
<b>פִּקְדָהּ</b>	<b>פִּקְדָהּ</b>
	<b>פִּקְדָתִי</b>

Plurall.

Plurall.

פוקדו  
פוקדתם  
פוקדתו  
פוקדנו

*The first future tense,*

Singular.

פוקד פוקדי

Plurall.

פוקדו פוקדנה

*The second future tense.*

Singular.

יפוקד תפוקד  
תפוקדי תפוקד  
אפוקד

Plurall.

יפוקדו תפוקדנה  
תפוקדו תפוקדנה  
נפוקד

*The Indefinite,*

פוקד

E 2

The

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*The Participle of the present tense.*

Singular.

מְפֹקֵד מְפֹקֶדֶת

Plural.

מְפֹקְדִים מְפֹקְדוֹת

*The participle of the preter tense.*

Singular.

מְפֹקֵד מְפֹקֶדֶת

Plural.

מְפֹקְדִים מְפֹקְדוֹת

*By the same reason may hithpacl bee made, as*  
הִתְפֹּקֵד הִתְפֹּקְדָה &c.

## CHAPTER XIX.

*Of verballs of fower letters.*

**T** H E Y bee such as these, שֹׁרֵעַ cogitation,  
סִמְרָר a yong grape, כֶּרֶפֶד a nettle, פִּלְגֶשׁ  
a harlot, בְּרוֹזל yron, עֲרֵפֶל darknesse, עֵטֶל a batt,  
שׁוֹפֵט a ludg, חֲלָמִישׁ a flint, כִּפְתּוֹר a sphere  
קֶרֶסֶל a thigh.

CHAR.



## CHAPTER XX.

Of irregular verbs, and first of simple verbs of one syllable.

**T**HUS much of the regularitie of verbs. The irregularitie followeth, which is partlie by contraction or shortning, and partlie by production or lengthning. Contraction taketh away one of the three radicall letters, w<sup>h</sup>ereupon the verbs become Monosyllables, or of one syllable, some simple, and some doubled, and both of them have great likelyhood one with the other. The participle sam. of the form *Levis* endeth onlie in *ל*, the simple ones loose *ו* or *י*, therefore their root is thus noted *בין* or *בין* hee hath understood, *טל* hee threw, and so others.

Of the first kind of the fourth *Levis*.

the active or *Cal*,

The Præterperfect tense,

Singular.

בָּנָה	בָּן
בָּנִית	בָּנִית
	בָּנִיתִי

E 3

Plural

Plurall.

בְּנוֹ

בְּנֵיהֶם בְּנֵיהֶן

בְּנֵי or בְּנוֹ

But Zach. 4. 10. בְּן hee despised, Isay. 41. 18. מֶה hee hath anointed, Other two ends Tseri and Holem are sometimes here, as מֵת hee died, מֵת מֵתִי מֵת for מֵתִי &c. For the one ת is turned into dagesh, to avoid the concurrence of like letters, and טוֹב hee was good, טוֹב טֹבָה טֹבָה טֹבָה &c. Likewise is א found for the second radicall letter, as Hosh. 10. 10. קָאם hee hath risen. Zach. 14. 10. רָמָה for רָמָה shee hath been lifted up: Ezek. 46. 17. שָׁבָה for שָׁבָה shee returned. Zach. 5. 4. לָנָה for לָנָה shee remained: Psal. 8. 7. שָׂתָה thou hast put; Genes. 40. 13. שָׂמוּ they have put, Psalm 34. 11. רָשׁוֹן they have need. Judges 19. 13. לָנוּ they lodged. Hiric for Patah, Malac. 4. 2. פָּשַׁתְּם yee have increased.

The first future tense.

Singular.

בֹּנֵי

בֹּנֶה

Plurall.

בֹּנֵיהֶם

בֹּנֵיהֶן

Sometimes

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Sometimes by Holem, as שׁוּם put thou. 1. Sam. 20, 36. רָץ run thou, with הַ paragogick, Genes. 27, 3. צוּדָה hunt thou, שׁוּבָה return thou. Judges 5, 12. עוּרִי watch thou. Judges 19, 30. עֲצוּ take yee counsell.

## The second future tense.

### Singular.

יָבֹקֶיךָ יָבֹקֶיךָ  
תָּבֹנִי תָּבֹנִי  
אָבֹק אָבֹק

### Plural.

יָבֹנֶנּוּ יָבֹנֶנּוּ  
תָּבֹנֶנּוּ תָּבֹנֶנּוּ  
נָבֹן נָבֹן

So by Holem, as יָמֹת hee shal die, with ךַּ paragogick, as Numb. 2, 19. תָּשׁוּבֶנּוּ yee shal return. Ezek. 35, 9. תָּשׁוּבֶנּוּ they (women) shal return.

## The Indefinite.

בֹּן

With Holem, as מוֹת to die.

## The participle of the present tense.

### Singular.

בֹּנֶה בֹּנֶה

E 4

Plurall.

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Plural.

פנים בנות

*The participle of the prater tense.*

Singular.

פון בונה

Plural.

בונים בונות

חשים. 17, 32. Numb. pressed. זורה. 5, 59. Isay. hasting.

*The Passive voyce, or Niphal.*

*The praterperfect tense,*

Singular.

נבון נבונה  
נבונות נבונות  
נבונותי

Plural.

נבון  
נבונותם נבונות  
נבונותי

נבונות as every where Holem, It may also be. נקוד. 13, 2. &c. zach. 2, נבונות

*The*

# OF THE HEBREW GRAM.

*The first future tense.*

*Singular.*

הָבוֹן הָבוֹנִי

*Plurall.*

הָבוֹנִי הָבוֹנִים

*The second future tense.*

*Singular.*

יָבוֹן יָבוֹנִי  
תָּבוֹן תָּבוֹנִי  
אָבוֹן אָבוֹנִי

*Plurall.*

יָבוֹנִי יָבוֹנִים  
תָּבוֹנִי תָּבוֹנִים  
אָבוֹן אָבוֹנִים

*With the guttural zach. 4, 1. יָעֹד he shall be raised.*

*The Indefinite.*

הָבוֹן

*Isay. 25, 10. חֲדָדִשׁ to bee torn.*

*The Participle of the praesens tense,*

*Singular.*

נִבְּחֵן נִבְּחִיָּה

*Plurall.*

Plurall.

נְבוֹנִים נְבוֹנוֹת

Exod. 14. 3. נְבִיִּים confounded.

## CHAPTER XXI.

Of verballs,

**A** L L verball nouns that are derived from this kind of verbs, are contained under this conjugation. some bee pure, as נֶר an aliant, נָר a sojourner, עִיר a citie, אֹר light, שֵׁק a thigh: and one whose last syllable save one is accented, מוֹת death. some bee beman-ticks with א, as אִסְדֵּךְ a caldron: with ה as קֶמַח growing corn, צִדָּה victuals, בִּיעָה understanding, טוֹבָה goodnes, עֲוֹבָה conversion, with מ, as מְלוֹן an Inne, מְנוּר a mansion, מְנוּרָה a candlestick, מְנוּחָה rest, רִיקֵם emptinesse. with ך as זִדּוֹן lofti-nesse. with ת as תְּבוּנָה understanding, עֲדוּת testi-monie, בּוֹשָׁת shame.

CHAP.

## CHAPTER XXII.

Of the second kind of the form *Levis*.*The Active voyce, or Hiphil.**The Prætertense.**Singular.*

הִבִּיחַ      הִבִּיחַ  
הִבִּיחַת    הִבִּיחַת  
הִבִּיחֹתִי

*Plural.*

הִבִּינוּ  
הִבִּינוּתֶם    הִבִּינוּתֶם  
הִבִּינוּהֶם

*It may also be declined regularly, as* הִבִּיחַת הִבִּיחַת *Hence* 2. Chron. 29, 19 *wee have prepared. The last beeing a gutterall hath often Patah for Hirc, as* הִרַע *hee did evill: also with* ר *Gen. 17, 14. הִפַּר hee hath made void. In the rest for* ׀ *may be* ׀ *as* Pl. 58, 4 *thou hast withdrawne. And Patah, if a gutterall follow, as* Isay. 41, 25 *הִעֲרוֹתִי I have rayled. Often here is lost the formative letter* ה *as* Dan. 9, 2 *I understood; Also Tseri for Hirc, as* Num. 11, 11 *thou hast done evill.*

Exod.

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Exod. 26, 30. הַקְמֹתָ thou hast established. Mich.  
5, 4. הַקִּימוֹנוּ wee have appointed. But zach. 10, 6.  
הוֹשִׁבֹתִי I have brought again: Paratise of יָשָׁב and  
paratise of שָׁוָב, as Rabbi David saith in his Miclot

*The first future tense,*

*Singular.*

הָבֹה הָבִינִי

*Plurall.*

הָבִינוּ הִבְנֵנָה

*The last vowel may bee Hiric, as הָבִין and parah  
especially with a gutterall. Psal. 39, 4. הָשַׁע stay thou.  
and without הָ, Exod. 17, 14. שִׁים put thou Ruth  
3, 13. לִינִי lodg thou (woman) Psal. 5, 2. בִּינָה  
understand thou, Deut. 32, 7. בִּינֵו understand yee.*

*The second future tense,*

*Singular.*

יָבִין תָּבִין  
יָבִינִי תָבִינִי  
אָבִין

*Plurall*



Plurall.

יְבִינֵהוּ תְּבַנֶּנָּה  
תְּבַנֶּנָּה תְּבַנֶּנָּה  
נְבִיִּים

It may also bee יְבִין, &c. 2. Chron. 32, 11. הִסִּיתָ he  
shd perfwade: with a gutterall or ר it is often parak,  
& Deut. 2, 9. תִּצַּר thou shalt vex: Iudg. 5, 1. תִּשֶׁר  
shee shal sing. And often with other letters, & Iudg. 9,  
20. תִּלֵּן thou shalt lodge, Exod. 22, 19. תִּשְׁמֹן  
yee shal put. Jeremi. 44, 24. תִּקְמְנֶנָּה yee shal  
appoint.

The Indefinite.

תִּבֵּן

And with Hirc, Genes. 1, 5. תִּהְיֶה הָאֵר give  
light.

The Participle of the present tense,

Singular.

מְבִיֵּן מְבִינָה

Plurall.

מְבִינִים מְבִינֹת

2. Chron. 32, 11. מְסִיתָ perfwading, Iob 5, 11.  
מַעֲשֵׂה making vofl. Ifay, 9, 16. מַעֲשֵׂה doing evill.

The

*The Passive voyce, or Hophal.*

*The Præterperfect tense.*

*Singular.*

הוֹכֵנָה	הוֹכֵן
הוֹכַנְתָּ	הוֹכַנְתָּ
	הוֹכַנְתִּי

*Plural.*

	הוֹכַנּוּ
הוֹכַנְתֶּם	הוֹכַנְתֶּם
	הוֹכַנְנוּ

2. Sam 23, 1. הָיָה הֵעָ הָיָה hee was appointed.

*The second future tense.*

*Singular.*

תִּהְיֶה	תִּהְיֶה
תִּהְיֶה	תִּהְיֶה
	תִּהְיֶה

*Plurall.*

תִּהְיֶנּוּ	תִּהְיֶנּוּ
תִּהְיֶנּוּ	תִּהְיֶנּוּ
	תִּהְיֶנּוּ

*The Indefinite.*

הוֹכֵן

*The*

*The participle of the preter tense.*

*Singular.*

מוֹבֵן מוֹבְנָה

*Plurall.*

מוֹבְנִים מוֹבְנוֹת

## CHAPTER XXIII.

*Of the first kind of the form Gravis.*

**R**EGULARITIE is sometimes here used,  
as Hest 9, 32 קִים of קִים. But oftner the outrule  
in the form with four letters, as followeth.

*The Preterperfect tense.*

*Singular.*

בּוֹנֵן בּוֹנְנָה  
בּוֹנֵת בּוֹנְנָה  
בּוֹנְנָתִי

*Plurall.*

בּוֹנְנִים בּוֹנְנָהם  
בּוֹנְנָתָם בּוֹנְנָנִי

This forme, when it is used passively, doth commonlie  
end in patah as בּוֹנֵן c.

*The*

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*The first future tense.*

Singular.

בֹּנֶה בֹּנֶה

Plurall.

בֹּנֶה בֹּנֶה

With *paragogick* Psal. 80, 3. עוֹדֶה

*The second future tense.*

Singular.

יִבְנֶה יִבְנֶה  
תִּבְנֶה תִּבְנֶה  
אִבְנֶה אִבְנֶה

Plural.

יִבְנֶה יִבְנֶה  
תִּבְנֶה תִּבְנֶה  
אִבְנֶה אִבְנֶה

Of this kind is that Iob 39, 27. יִעֲלֶה for יִלְעָעַע  
אֲדַמְּנֶהוּ hee hath swallowed. Exod. 15, 2.  
I will exalt him. Psal. 30, 2. אֲדַמְּמֶךָ I will exalt  
thee.

*The Indefinite.*

יִבְנֶה

The

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*The Participle of the present tense,*

Singular.

מְבוֹנֵה מְבוֹנֶה

Plurall.

מְבוֹנֵי מְבוֹנֹת

*The participle of the prater tense:*

Singular.

מְבוֹנֵה מְבוֹנֶה

Plural.

מְבוֹנֵי מְבוֹנֹת

There bee also words of four letters in an other manner, as מִלֵּל hee threw, בָּלַל hee nourished, קִרְקַר hee destroyed.

## CHAPTER XXIV.

Of the second kind of the forme GRAVIS

*The Præterperfect tense.*

Singular.

הִתְבוֹנֵה הִתְבוֹנֶה  
הִתְבוֹנֵה הִתְבוֹנֶה  
הִתְבוֹנֵה הִתְבוֹנֶה

F

Plural

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Plurall.

הַתְּבוֹנִינִי  
הַתְּבוֹנִינִים הַתְּבוֹנִינִין  
הַתְּבוֹנִינִי

Pf. 76, 6. אֲשֶׁתּוֹלְלוּ they were spoyled, of שָׁלַל

*The first future tense.*

Singular.

הַתְּבוֹנִי הַתְּבוֹנִי

Plurall.

הַתְּבוֹנִינִי הַתְּבוֹנִינִי

*The second future tense.*

Singular.

יַתְּבוֹנִי יַתְּבוֹנִי  
תַּתְּבוֹנִי תַתְּבוֹנִי  
אֶתְבוֹנִי

Plurall.

יַתְּבוֹנִינִי יַתְּבוֹנִינִי  
תַּתְּבוֹנִינִי תַתְּבוֹנִינִי  
נִתְבוֹנִי

Ifay 33, 10. אֶתְרוֹמֶם for אֲרוֹמֶם I will exalt  
myself.

*The*

*The Indefinite,*

הַתְּבוּנָה

*The Participle of the present tense.*

*Singular.*

מְתְּבוּנָה מְתְּבוּנָה

*Plurall.*

מְתְּבוּנִים מְתְּבוּנֹת

*The Rabbines have verballs derived hence, as*  
הַתְּבוּנֹת *explication.*

## CHAPTER XXV.

*Of Monosyllables doubled.*

**A**N D thus much of single Monosyllables. the doubled Monosyllables doe follow, they are made of regular verbs that have their second letter doubled, as סָבָה hee hath compassed, of סָבָב: so that the contraction here takes away the one of the letters doubled, which letter appeares in the declyning of the other persons by dagesh, neither are these continuallie irregular, for they are often whollie declyned regularlie. yea the whole form Gravis is regular, And so are both the principles of Cal. therefore (the regulars omitted) wee will speak onlie of those things that are irregular and proper to this kind of verbs.

# 34 THE FIRST BOOK

*Of the first kind of the forme Levis.*

*The active voyce or Cal,*

*The Præterperfect tense,*

*Singular.*

סָבַה      סָב

סָבֹת      סָבֹת

סָבֹתִי

*Plurall.*

סָבוּ

סָבוֹתֶם      סָבוֹתָו

סָבוֹנוּ

Hence הָשִׁיבָהּ hee rested, for שָׁנָה or שָׁן, the third person plurall may bee accented in the last syllable save one, as Psal. 12, פָּסָהּ they are perished. Sometimes the last syllable save one הֶוֶם, as Gen. 49, 23. רָוָהּ they have throwne the dart Iob 24, 24. רָוָהּ they weere exalted.

*The first future tense,*

*Singular.*

סֹבֵב      סֹבֵב

*Plurall.*

סֹבְבִים      סֹבְבִים

*When the accent is chaunged, the quantitie of the last syllable*



# OF THE HEBREW GRAM. 85

Syllable save one is also chaunged, as Zach. 2, 14 רְנֵי  
rejoyce thou. Isay. 44, 23. רְנֵי rejoyce yee. so is  
סְבִינָה or סְבִינָה for סֻבְּנָה Numb. 22, 6. אָרָה  
curse thou. Nam. 22, 11. קָבָה curse thou: Camets  
is long for want of dagesh.

The second future tense,

Singular.

תִּסּוּב	יִסּוּב
תִּסּוּבִי	תִּסּוּב
	אִסּוּב

Plurall.

תִּסּוּבֶנָּה	יִסּוּבוּ
תִּסּוּבֶנָּה	תִּסּוּבוּ
	נִסּוּבוּ

Sometimes the last vowell is shurec, as Prover. 29, 6.  
יִרְוֶן hee shal rejoyce. Deut. 9, 22. אֶכְרֹת for אֶכְרֹת  
I will break.

The Indefinite.

סוּב

So with Shurec, as Ecclef. 9, 1. לְבוֹר to declare.  
it is also with patah, as Isay. 45, 1. לָרַד to extend.  
Ieremy. 5, 26. כְּשֵׁן as to lay. Hence is תְּ paragogick  
Ezek. 36, 3. שְׁמֹת to destroy; Psal, 77, 9. תְּחִנּוֹת to  
bee mercifull.

# 16 THE FIRST BOOK

*The Passive voyce, or Niphal.*

*The Præterperfect tense,*

*Singular.*

נִסְבָּה    נִסְבָּה  
נִסְבּוֹת    נִסְבּוֹת  
נִסְבּוֹתִי

*Plurall.*

נִסְבּוּ  
נִסְבּוֹתֵם    נִסְבּוֹתֵם  
נִסְבּוֹנֵנוּ

*Sometimes Hirc is under the formative letter, as Plal.*  
69, 4. נִחַר he burned: *the second vowel is taken away*  
Ezek. 41, 7. נִסְבָּה shee was turned. Ezek. 7, 24.  
נִחְלוּ they are polluted. *Also Holem the increase is*  
*taken away*, Ierem. 22, 23. נִחַנְתָּ thou art pitied  
Mich. 2, 4. נִשְׁדָּנוּ wee are desolated. *There be other*  
*ends, as* נִמַּס hee is melted: נִגַּן hee is shorne.

*The first future tense,*

*Singular.*

הִסְבִּי    הִסְבִּי

*Plurall.*

הִסְבִּנָּה    הִסְבִּנוּ

*It is also declined by Holem, as* הִסְבּוֹב.

*The*

# OF THE HEBRVE GRAM. 87

*The second future tense.*

*Singular.*

תִּסָּב	יִסָּב
תִּסָּבִי	תִּסָּב
	אִסָּב

*Plurall.*

תִּסָּבְנָה	יִסָּבּוּ
תִּסָּבְנָה	תִּסָּבּוּ
	נִסָּבּוּ

*So with Holem Gen. 47, 15. יִתָּם hee shall bee consumed. Ezek. 24, 11. תִּתָּם she shal be consumed. Sometimes dagesh is cast away, as Gen. 16, 5. אֶקַּל I shal bee light, Psal. 19, 14. אִיתָם I shal bee pure. So with the gutteralls, as Isay. 48, 11. יִחַל hee shal bee polluted. But that Deut. 34, 7. is contracted; יִתְּמוּ for יִתְּמוּ they are consumed.*

*The Indefinite.*

הִסָּב

*Sometimes Tseri beeing the termination of the root remaineth here, as Psal. 68, 3. הִמָּס to melt.*

*The Participle of the Present tense.*

*Singular.*

נִסָּבֶה	נִסָּבֶה
----------	----------

F 4

*Plurall.*

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Plurall,

נִסְבִּים      נִסְבוֹת

*So with the termination of the root, as Nah. 2, 19, נִמַּס melted. Here also is Hirc for patah, 2, Chron. 10, 18. נִסְבָּה caused.*

## CHAPTER XXVI.

Of Verballs

**T**H E Y bee either pure as לָּ poore, תָּם tip-right, קֵן a nest, עֹז strength: or hemantick, some with א, as חֹאֵל terror: some with ה as הִמַּס a melting, הִמְלָה a found, זָכָה pure, מִלָּה a word, סִכָּה a tabernacle. Some with מ, as מִסָּב a circle, מִסָּךְ a curtain, מִשְׁקֹךְ a currant, מוֹרֵד a discent, מָגֵן a shield, מְעוֹז strength. Also such as bee accented in the last syllable saving one, as מִבֶּס a subsidie, מִרְדֵּף softnesse; some with ת as תִּפְלָה prayer, זִלוֹת vilenesse, תָּבֵל confusion.

CHAP.

CHAPTER XXVII.

Of the second kind of the forme *Levi*.

*The Active voyce or Hiphill.*

*The Præterperfect tense.*

Singular.

הִסֵּב      הִסְבֵּה  
הִסְבֹּת    הִסְבֹּת  
הִסְבֹּתִי

Plurall.

הִסְבֹּנוּ  
הִסְבֹּתֶם    הִסְבֹּנוּ  
הִסְבֹּנוּ

Sometimes the last vowel is Patah: as Iob 27, 2. חִמַּרְתִּי hee made sorrowfull. Isay 29, 12. הִשָּׁחַתְתִּי hee prostrated. 2. Kings 23, 14. הִרְקַחְתִּי hee impoverished. hence are the third persons הִסְבֵּה and הִסְבֹּת the first person especiallie before gutteralls, as I Sam. 22, 15. הִחֲלֹתִי I have begun. Iere. 49, 36. הִחַתֵּתִי I have broken.

*The first future tense.*

Singular.

הִסֵּב      הִסְבֵּה

Plural.

Plurall,

הַסְבִּינָה הַסְבִּי

Iob 21, 5. הַשְׁמוּ bee yee astonished.

The second future tense,

Singular.

יִסֵּב תִּסֵּב  
תִּסְבִּי תִסְבִּי

Plurall.

יִסְבוּ תִסְבוּ  
תִסְבִּינָה תִסְבִּינָה  
נִסְבּוּ

Sometimes parah is under the formative letter as Num.

30, 3. יַחַל hee shal pollute; Ezek. 39, 7. אַחַל I will prophane. and with dagesh following, as Ief. 6, 10. יִסֵּב hee shal lead about, Exod. 23, 21. תִּמְרָה thou shalt provoke. Deu. 1, 44. יִכְתְּנוּ they destroyed, Iob 21, 3. תַּחֲסֵם thou shalt finish: And Tseri as Levit. 21, 20. תִּחַל hee shal begin. The feminine plurall by chaunging the accent maketh תִּסְבִּינָה; Gen. 41, 24. תִּחַלְנָה they shal begin.

The Indefinite.

הַסֵּב

But

# OF THE HEBRVE GRAM; 91

But 2. Chron. 3 +, 7. הִדֵּק (for הִדֵּק as Kimki saith) to break; Gen. 11, 6. הִחֲלִים they do begin.

*The participle of the present tense.*

Singular.

מִסֵּב מִסְבֵּה

Plurall.

מִסְבִּים מִסְבּוֹת

1 Kings 6, 29. מִסְבֵּה compassing.

*The Passive voyce, or Hophall.*

*The Præterperfect tense,*

Singular.

הוּסַב הוּסְבָה

הוּסְבוֹת הוּסְבוֹת

הוּסְבוֹתִי

Plurall.

הוּסְבוּ

הוּסְבוֹתֶם הוּסְבוֹתָיו

הוּסְבוֹנוֹ

Iob 24, 24. הִמְכּוּ for הִמְכּוּ they are cut,

*The second future tense,*

Singular.

תּוּסַב תּוּסְבָה

תּוּסְבוֹת תּוּסְבוֹת

תּוּסְבוֹתִי תּוּסְבוֹתֶם

Plurall.

יוֹסֵבִי תוֹסֵבֶנָּה  
 תוֹסֵבִי תוֹסֵבֶנָּה  
 נוֹסֵב

Proverb. 21, 10. יֶחֱזַן hee shall bee favored, Ifay.  
 14, 12. יִכָּת hee shall bee smitten.

The Indefinite.

הוֹסֵב

2. Chron. 36, 21. הָשֵׁם to bee desolate.

The participle of the present tense.

Singular.

מוֹסֵב מוֹסֵבָה

Plurall.

מוֹסֵבִים מוֹסֵבוֹת

*Ambus much of the form Levis, the form Gravis may also here with four letters, as* סוֹבֵב הַסֹּבֵב *so* Jerem. 5, 17. יוֹשֵׁשׁ hee shall lee droyd, and Prov. 14, 21. מְחַוֵּן bestowing. *like* 2. Sam. 20, 12. מִתְנַלֵּל rowling himself. *but* 2im. 22, 27. תִּתְבָּרַר for תִּתְבָּר for thou wilt sew self pure. Eccl. 7, 18. תִּשְׁוֶם for תִּשְׁוֶם thou shalt be isolated.

CHAP.



## CHAPTER XXVIII.

Of the irregularitie of verbs by production, and first of those that end in נ.

**T**HVS much of the irregularitie of verbs in contraction. It remaineth that wee speak of the irregularitie by production. Production augmenteth the quantitie of the last vowel, and it is in verbs of moe syllables then one, ending either in נ or in ן, which also have great likelihood and agreement one with another, as hereafter shall appeare; for their prætertense is commonlie declined with Tseri out of Cal, and in the future tense the last syllable save one of the last word is with Segol. Also to the Indefinite may bee added ן.

Those that end in נ are produced by Camets in Cal: els there is small irregularitie in these verbs, and so is the number of them. The participles are wholie regular but that the feminine ending in ן is contracted into Tseri, as מוֹצֵאת for מוֹצֵאתָ.

Of

*Of the first kind of the forme Levis.*

The active voyce or Cal,

The Præterperfect tense,

Singular.

מָצָא מָצָא

מָצָאתָ מָצָאתָ

מָצָאתִי

Plurall.

מָצְאוּ

מָצְאתֶם מָצְאתֶם

מָצְאוּ

So likewise Monosyllables, as *בָּא בָּא בָּא*.

Teri beeing the termination of the root remaineth, as

*יָרָא יָרָא יָרָא יָרָא יָרָא יָרָא*. Sometimes here

is a contraction of the third person of each number, as Deu.

31, 29. *קָרָא קָרָא* for *קָרָא*, shee hath come. Ezek.

39, 26. *נָשָׂא נָשָׂא* for *נָשָׂא* they have borne. 1 Samu. 25

8. *בָּאוּ בָּאוּ* for *בָּאוּ* wee have come.

The first future tense.

Singular.

מָצָא מָצָא

Plurall.

מָצְאוּ מָצְאוּ

But

But of ירא he hath feared ירא ירא :  
paragoge, Pf. 41, 5. רפאה heale thou. Apocope,  
Ruth 1, 20. קראן call yee, Exod. 2, 20. קראן call  
yee. Of those that beeing with נ or י two are here defect-  
ives טא take thou up, of נשא, and צא goe thou out  
of צא. The Monosyllables doe here follow their propor-  
tion, as בוא בוא בוא and so in the rest  
hereafter.

The second future tense,

Singular.

תמצא	ימצא
תמצאי	תמצא
	אמצא

Plurall.

תמצאנה	ימצאו
תמצאנה	תמצאו
	נמצא

Paragoge, 1. Sam. 28, 15. אקראה I will call.  
Deut. 13, 11. יראן they shal feare. of יצא the second  
future is יצא יצא יצא where the last Jod is shew-  
ed by Tseri, and not by dagesh, though the middle letter  
by צ. But in the future tense of נשא dagesh. the signe of  
נ wanting is often not expressed, as Iob 4, 20. ישאו לו  
they shall bring unto him. Monosyllables,

as יבֵּא תְּבֵא c. paragoge, Deut. 33, 16. תְּבֵאתָהּ  
shee shal come.

*The Indefinite.*

מֵצֵאת or מִצָּאת

But נִשָּׂא maketh Genes. 4. שָׂאת to take up, And  
sometimes שָׂא : so of יֵצֵאת to goe out. But יִרָא  
to feare, and with paragoge יִרָאָה.

*The Participle of the present tense,*

as מֹצֵא

For Tseri is segol as Eccles. 7, 26. מֹצֵא

*The Passive voyce, or Niphal,*

*The praterperfect tense.*

*Singular.*

נִמְצָא נִמְצָאָה  
נִמְצָאת נִמְצָאתָ  
נִמְצָאתִי

*Plural.*

נִמְצָאוּ  
נִמְצָאתֶם נִמְצָאתָן  
נִמְצָאנוּ

Iudg. 9, 5. נִחְבֵּא hee lay hidden, Psal. 118, 23.  
נִפְלְאָה hee was wonderfull. 2. Samuel 1, 26.  
נִפְלְאָתָה shee was wonderfull, Genesis 31, 27.  
נִחְבֵּאתָ, thou wast hidden.

*The*

# OF THE HEBREW GRAM. 97

*The first future tense,*

*Singular.*

הַמֵּצֵא      הַמֵּצְאִי

*Plurall.*

הַמֵּצְאוּ      הַמֵּצְאוֹנָה

*The second future tense.*

*Singular.*

יִמְצֵא      תִּמְצֵא

תִּמְצְאִי      תִּמְצְאוּ

אִמְצֵא

*Plural.*

יִמְצְאוּ      תִּמְצְאוֹנָה

תִּמְצְאוּ      תִּמְצְאוֹנָה

נִמְצֵא

*The Indefinite.*

הַמֵּצֵא or הַמֵּצְאָה

*The participle of the present tense.*

As נִמְצֵא Plurall. נִמְצְאוּ and נִמְצְאִים. All the  
 23  
 26  
 27  
 verbs here are regular, as צָבָא an army; טָמֵא  
 unclean, &c.

## CHAPTER XXIX.

Of the second kind of the forme *Levi*.*The Active voyce, or Hiphill.**The Præterperfect tense.*

Singular.

הַמְצִיֵּא      הַמְצִיָּא

הַמְצִיָּאת      הַמְצִיָּאת

הַמְצִיָּאתִי

Plurall.

הַמְצִיָּאוּ

הַמְצִיָּאתֶם      הַמְצִיָּאתֶם

הַמְצִיָּאוּ

*Ioth. 6, 16. הַחֲבִיָּאתָהּ and vers. 24, הַחֲבִיָּאתָהּ*  
*shee hath hidden. But יָצָא doth here change jod into*  
*Holem, as Jerem. 51, 10. הוֹצִיָּא hee hath brought*  
*out. Monosyllables, as הִבִּיֵּאתָ הִבִּיֵּאתָ הִבִּיֵּאתָ*  
*or הִבִּיֵּאתָ*

*The first future tense.*

Singular.

הַמְצִיָּא      הַמְצִיָּא

Plurall.

הַמְצִיָּאוּ      הַמְצִיָּאוּ

*Sometimes*

Sometimes with Hirc, as **הָבִיא דְּלִי** deliver thou. Psal.

25, 18. Monosyllables, as **הָבִיא הָבִיא הָבִיא**

**הָבִיא**, or **הָבִיא הָבִיא הָבִיא** the same

way is also in the second future, and the Indefinite.

*The second future tense.*

Singular.

<b>תִּמְצִיא</b>	<b>יִמְצִיא</b>
<b>תִּמְצִיאִי</b>	<b>תִּמְצִיא</b>
	<b>אִמְצִיא</b>

Plurall.

<b>תִּמְצִיאֶנָּה</b>	<b>יִמְצִיאוּ</b>
<b>תִּמְצִיאֶנָּה</b>	<b>תִּמְצִיאוּ</b>
	<b>נִמְצִיא</b>

הָ  
into  
ght  
3c.

Mich. 1, 15. **אָבִי** for **אָבִיא** I will bring. Tferi  
may also bee here as in the first future, as Genesis 1, 12.  
**תִּדְשֵׂא** shee shal bud, and vers. 13. **תִּוצֵא** shee shal  
bring forth.

*The Indefinite.*

**הִמְצִיא** or **הִמְצִיאת**

*The Participle of the present tense.*

**מִמְצִיא**

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*The Passive voyce, or Hophal.*

*The praterperfect tense.*

*Singular.*

הִמְצֵא	הִמְצֵא
הִמְצֵאת	הִמְצֵאת
	הִמְצֵאתִי

*Plural.*

	הִמְצֵאוּ
הִמְצֵאתֶם	הִמְצֵאתֶם
הִמְצֵאתֶם	הִמְצֵאתֶם

*The second future tense.*

*Singular.*

תִּמְצֵא	יִמְצֵא
תִּמְצֵאִי	תִּמְצֵא
	אִמְצֵא

*Plurall.*

תִּמְצֵאוּ	יִמְצֵאוּ
תִּמְצֵאוּ	תִּמְצֵאוּ
	נִמְצֵא

*The Indefinite.*

הִמְצֵא or הִמְצֵאת

*The participle of the prater tense.*

מִמְצֵא

CHAP.



CHAPTER XXX.

Of the first kind of the forme *Gravis*.

**T**H E verb מָצָא is not in use at all in the forme *Gravis*. yet for examples sake it is used of the *Grammarians*.

*The Active voyce or Cal.*

*The Præterperfect tense.*

*Singular.*

מָצָאָה	מָצָא
מָצָאָח	מָצָאָת
	מָצָאָתִי

*Plurall.*

	מָצְאוּ
מָצְאוּהוּ	מָצְאוּהֶם
	מָצְאוּנוּ

Num. 32, 10. מָלְאוּ they filled, *without dagesh*.

*The first future tense.*

*Singular.*

מָצְאֵי	מָצְאֵי
---------	---------

*Plurall.*

מָצְאוּהֶם	מָצְאוּהֶם
------------	------------

G 3

The

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*The second future tense.*

Singular.

תִּמְצֵא	יִמְצֵא
תִּמְצְאִי	תִּמְצֵא
	אִמְצֵא

Plurall.

תִּמְצֵאנָה	יִמְצְאוּ
תִּמְצֵאנָה	תִּמְצְאוּ
	נִמְצֵא

*The Indefinite.*

מִצְאָה or מִצְאָה

*The participle of the præsent tense.*

מִצְאָה

*The Passive voyce, or Pual.*

*The præterperfect tense.*

Singular.

מִצְאָה	מִצְאָה
מִצְאָה	מִצְאָה
	מִצְאָתִי

Plural.

	מִצְאָה
מִצְאָה	מִצְאָה
	מִצְאָה

*The*

*The second future tense.*

Singular.

תִּמְצֵא	יִמְצֵא
תִּמְצְאִי	תִּמְצֵא
	אִמְצֵא

Plurall.

תִּמְצֵאנָה	יִמְצְאוּ
תִּמְצֵאנָה	תִּמְצְאוּ
	נִמְצְאוּ

*The Indefinite.*

מִצְאָה or מִצְאָה

*The Participle of the present tense.*

מִצְאָה

*The participle of the præter tense.*

מִצְאָה

# CHAPTER XXXI.

Of the second kinde of the form *Gravis*.

*The Præterperfect tense.*

Singular.

הִתְמַצְּאָה	הִתְמַצְּאָה
הִתְמַצְּאִי	הִתְמַצְּאָה
	הִתְמַצְּאָה

G 4

Plurall.

Plurall.

הַתְּמַצְאוֹ  
הַתְּמַצְאתֶם הַתְּמַצְאתֶן  
הַתְּמַצְאוֹנָה

1. Sam. 10, 7. הַתְּנַבִּית thou hast prophesied.

*The first future tense.*

Singular.

הַתְּמַצְאִי הַתְּמַצְאֵה

Plurall.

הַתְּמַצְאוֹנָה הַתְּמַצְאתֶם

*The second future tense.*

Singular.

יַתְּמַצְאֵה יַתְּמַצְאִי  
תַתְּמַצְאֵה תַתְּמַצְאִי  
אֶתְמַצְאֵה

Plurall.

יַתְּמַצְאוּ תַתְּמַצְאוּ  
תַתְּמַצְאוּנָה תַתְּמַצְאוּנָה  
נִתְמַצְאֵה

*The Indefinite.*

הַתְּמַצְאֵה or הַתְּמַצְאֵת

*The participle of the present tense.*

מִתְמַצְאֵה

CHAP

## CHAPTER XXXII.

Of the irregularitie of producted verbs that  
end in ה.

**T**H O S E verbs that end in ה are declyned by  
י in the præterperfect tense of Cal. which also hap-  
peneth somtimes in other places, albeit in some oftener then  
in others. There is great regularitie in these verbs; 'for  
the first word of every præterperfect tense endeth in Ca-  
mers, of the first future in Tleri, of the second future and  
the participle in Segol, except the participle of the præter  
tense in Cal, the last letter ה is often cut off by Apocope  
in the future, and often Jod is restored, as shal appeare in  
the severall formes.

Of the first kind of the forme Levis.

The active voyce or Cal.

The Præterperfect tense.

Singular.

גַּלְתָּהּ	גָּלָהּ
גַּלִּיתִי	גָּלִיתִי
	גָּלִיתִי

Plurall.

	גָּלוּ
גַּלִּיתֶם	גָּלִיתֶם
	גָּלִינוּ

Iob

Iob 3, 24. *שְׁלוֹתַי* for *שְׁלִיתַי* I was peaceable. In the third person singular the feminine gender hath *ת* for *ה*, for it should be *גְּלָהָהּ*, whence also the third person plurall should bee: *גְּלָהוּ* but it is contracted into *גָּלָהּ* which thing is also done often in the singular number, as Levit. 25, 21. *עָשָׂתָּהּ* for *עָשָׂתָּהּ* shee hath made, Ier. 50, 6. *הָיָהּ* they were; And such as are accented in the last syllable save one, as Isay 16, 8. *הָעָנָהּ* they have erred. Here is jod sometimes restored, as Deut. 32, 37. *הָסִינָהּ* they have trusted; Psal. 57, 2. *הָסִינָהּ* shee hath trusted. The irregular verb *יָשָׁא* is to bee referred to this kind, as an imperfection.

The first future tense.

Singular.

*גָּלָהּ*      *גָּלָהּ*

Plurall.

*גָּלָהּ*      *גָּלָהּ*

Onlie one hath here Segol for Tseri, Proverb. 4, 4. *וְחָיָהּ* live thou. jod may here bee restored, as Isay 21, 12. *בְּעֵינַי* seek yee; vers. 14. *אֲתֵינָהּ* and vers. 12. *הָתֵינָהּ* come yee; for *אֲתֵינָהּ* come yee; so Exod. 16, 23. *אֲפִינָהּ* see the yee; Joel. 1, 8. *אֲלֵי* lament thou. Gen. 6, 14. *עָשָׂתָּהּ* make thou, Ier. 25, 27. *קִינָהּ* vomit yee.

The

*The first future tense.*

Singular.

תִּגְלֶה	יִגְלֶה
תִּגְלִי	תִּגְלָה
	אִגְלָה

Plurall.

תִּגְלֶנָּה	יִגְלוּ
תִּגְלֵינָה	תִּגְלוּ
	אִגְלוּ

1. Sam. 28, 10. יִקְרָךְ it shal happen unto thee. Tseri is here sometimes, as 2. Sam. 13, 13. תַּעֲשֶׂה thou shalt make; and sometimes Camets, as Psal. 119, 117. אֲשַׁע I will delight; And jod is restored, as Psal. 77, 4. אֶהְמִיָּה I will make a sound; Pf. 36, 9. יִרְוּן they shal be watered. Apocope is here often, as יִגְלֶה or יִגְלֶה: with the gutteralls thus, Gen. 4, 4. יִשַׁע he shal respect, Numb. 24, 10. יִתַּר hee shal wax hot, Genesis 33, 1. יִחַץ hee shal devide. 47, 13. תִּלָּה he shal travail. Here is also a shorter Apocope, as Iob 31, 27. יִפָּתַה hee shal perswade, Genesis 21, 16. תִּבְכֶּה shee shal weep, and 9, 21. יִשָּׂת hee shal drink, Isay 41, 25. יֵאָתַה for יֵאָתַה hee shal come, Mich. 4, 8. תֵּאָתַה for תֵּאָתַה shee shal come. But יִרָא is used for יִרָאָה he shal see: also יִהְיֶה for יִהְיֶה hee will bee, and אֵהְיֶה for אֵהְיֶה I will bee: so likewise יִחִי hee

hee shal live, of **חַיָּה**. But there is farre greater irregularitie in those that begin with **נ**, as of **נָטָה** hee hath stretched out, is made here **יָטָה אָטָה**, and by Apocope **יָטַט**, so of **נָזַה** hee hath sprinkled, is made **יָזַז** or **יָזַז** of **נָשָׁה** hee hath forgotten, is made, Deut. 32, 18. **יָשַׁח** for **תָּנַשָׁה**, thou shalt forget.

The Indefinite.

**גָּלָה** or **גָּלוּת**

Genel. 2, 17. **הָיָה** to bee. Apocope Jerem. 22, 4. **עָשָׂה** to make, Isay 59, 13. **הָגָה** far **הִגָּה** to speak. Paragoge Psal. 85, 4. **חָרָה** to bee angry; Ezek. 28, 17. **לִרְאוֹה** to see. But these bee like the first future, Ezek. 21, 15. **הָיָה** to bee. Pf. 142, 5. **רָאָה** to see.

The Participle of the present tense.

Singular.

**גֹּלָה** **גֹּלָה**

Plurall.

**גֹּלִים** **גֹּלוּת**

Somtymes here is jod for **ה**, Isay 38, 12. **רָעִי** feeding, Prov. 31, 27. **צֹפִיָּה** looking. Isay. 41, 23. **אוֹתִיּוֹת** comming. Cant. 1, 8. **עוֹטִיָּה** declyning. Sometimes the end is here **ת**, as Gen. 49, 22. **פֹּרֵת** increasing.

The Participle of the Præter tense.

Singular.

**גָּלָה** **גָּלָה**

Plurall.



Plurall.

גִּלְיָהִם גִּלְיָוֹת

Sometimes Iod is omitted, as Job 15, 22. צָפַן beholden, and 24. עָצַן made.

The Passive voyce, or Niphal.

The Praterperfect tense.

Singular.

נִגְלָה נִגְלִית  
נִגְלָתָה נִגְלִיתָ  
נִגְלָתִי נִגְלִיתִי

Plurall.

נִגְלִיתֶם נִגְלִינוּ  
נִגְלִיתֶם נִגְלִינוּ

The gutteralls, Numb. 9, 21. נִגְלָה hee ascended. Jeremy 12, 13. נִחָלוּ they were sick, Daniel 8, 27. נִחֲלִיתִי I was sick. Deu. 4, 32. נִהְיָה hee was. Cantic. 1, 6. נִחָרוּ they were angrie. Sometimes here is Hiric, as 1. Sam. 14, 9. נִגְלִינוּ wee have ben revealed. so sometimes נִגְלִיתֶם.

The first future tense.

Singular.

תִּגְלֶה תִּגְלֶה

Plural

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Plurall.

הַגְּלוֹת הַגְּלוֹתִים

Here is Apocope, as הַגְּלוֹת for הַגְּלוֹתִים bee thou extended.

The second future tense.

Singular.

יִגְלוּ יִגְלוֹת  
תִּגְלוּ תִגְלוֹת  
אִגְלוּ אִגְלוֹת

Plurall.

יִגְלוּ יִגְלוֹת  
תִּגְלוּ תִגְלוֹת  
נִגְלוּ נִגְלוֹת

Numb. 15, 11. יַעֲשֶׂה it shal dee done, Exod. 25, 30. תַּעֲשֶׂה it shal bee done. Apocope and pathah for Camets, Gene. 7, 23. יִמָּח hee shal bee destroyed, and 12, 7. יִרָא hee shal bee seen. Ruth 1, 13. תַּעֲנֶנָּה yee will bee deferred.

The Indefinite.

הַגְּלוֹת or הַגְּלוֹת or הַגְּלוֹת

Ezek. 43, 17. תַּעֲשֶׂה to bee done. 2, Samuel 6, 20. נִגְלוֹת to bee revealed. Jeremy 49, 10. נִחְבֶּה to bee hidden.

The participle of the present tense.

Singular.

נִגְלוֹת נִגְלוֹת

Plural

Plurall.

נָגִלִים נְגִלוֹת

## CHAPTER XXXIII.

Of verballs of the first conjugation called *Levis*.

**T**H E verballs here bee either pure, or heman- ticks, those that bee pure, are either imperfect or perfect: those that bee imperfect want the last letter, as אב father, תו a signe, בן a sonne, כי a burning. Of those that bee perfect, some end in ה, as שדה field, רעה a companion, יורה rain: Some in ו, as ענו kinde, or curteous, שלו peaceable, דין Inck. whereof some are accented in the last syllable save one, as אהו med- dow or marish ground, as תהו void. Some in י, as פרי fruite, עני pure, שני second, חלי sicknesse. Some are dabled, as הגיג speake, צליל a cake. Of the he- manticks, some are with א as אתנה, and אתנן reward of whordome: some with מ, as מקנה possession משעי softnesse, מער nakednesse: some with נ as ענין labour, רצון willingnesse, הרון conception, עליון high, זנן fornication: some with ת, as שבית captivi- tie, אחות a sifter פדות redemption; גלות ban- ishment, גאות pryde, צפת a spheare, שוקת a trough.

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## CHAPTER XXXIV.

Of the second kind of the forme *Lev.*

*The Active voyce, or Hiphill.*

*The Præterperfect tense.*

*Singular.*

הִגְלִיתָ

הִגְלָה

הִגְלִיתְ

הִגְלִיתְ

הִגְלִיתִי

*Plurall.*

הִגְלִיתֶם

הִגְלִיתֶם

הִגְלִינוּ

*The formative letter is sometimes with segol as 2. Kings 17, 11. הִגְלָה hee caryed away, Genes. 41, 28. הִרְאָה hee shewed. Isay 53, 10. הִחֲלִי he made sick. and with patah: Ios. 2, 12. הִחִיתֶם yee caused to live: and Tseri Hab. 1, 15. הִעֲלָה hee caused to ascend. The third person feminine doth imitate the contraction of other formes; for you may not say הִגְלִיתָהּ, as הִפְקִידָהּ: you shal find it yet more contracted, as Lev. 26, 34. הִרְצִתָּ shee hath rested. In the other persons Hiric is sometimes, as 2. Kings 2, 10. הִקְשִׁיתָ thou hast hardned. Ios. 14, 8. הִמְסִינוּ they caused to melt, Numb.*

# OF THE HEBRVE GRAM. 113

Numb. 35, 11 **הֵקַרְיתֶם** yee have appointed.

*The first future tense.*

Singular.

**הִגַּלְה** **הִגַּלִּי**

Plurall.

**הִגַּלְתֶּם** **הִגַּלְוּ**

Apocope, as **הִגַּלְה** for **הִגַּלְתֶּם**: so Dent, 9, 14. **הִרְפָּה** cease thou, Exod. 8, 2. **הִעַלְה** cause thou to ascend:

But such as begin with **נ** are yet more shortlie contracted, as Zach. 13, 7. **נִקֵּה** smite thou. Psal. 17, 6. **הִטָּה** incline thou.

*The second future tense,*

Singular.

**יִגַּלְה** **יִגַּלִּי**  
**תִּגַּלְה** **תִּגַּלִּי**  
**אִגַּלְה**

Plurall.

**יִגַּלְתֶּם** **יִגַּלְוּ**  
**תִּגַּלְתֶּם** **תִּגַּלְוּ**  
**נִגַּלְתֶּם**

Iob 19, 2. **תַּוְּנִינָן** yee shall make sorrowfull. Apocope, as in the first future, as **יִגַּלְה** &c. yet more breisly, Gen. 9, 27. **יִפְתָּה** hee shall perswade; Genesis 21, 19. **תִּשְׁקֵה** shee shall give drink, Psal. 27, 9. **תִּטָּה** thou wilt decline. 2. Sam. 22, 50. **אֶזְכֹּרְךָ** I will praise

H

thee

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thee Nehem. 13, 14. תִּמַּח thou wilt blot out, Psal.

28, 7. אֶהְוֶה I will praise, with the formative ה the Indefinite.

הִגִּילָה or הִגִּלוֹת

The formative letter is also found with Hirc, Levit. 24, 43. הִקְצִיֹת to save The last vowel is sometime Camers, as Gen. 3, 16. הִרְבָּה to multiplie.

The Participle of the present tense.

Singular.

מִגִּלָּה מִגִּלָּה

Plurall.

מִגִּלִּים מִגִּלוֹת

The Passive voyce or Hophal.

The Præterperfect tense.

Singular.

הִגִּלָּה הִגִּלָּה  
הִגִּלִּית הִגִּלִּית  
הִגִּלִּיתִי הִגִּלִּיתִי

Plurall.

הִגִּלִּיתֶם הִגִּלִּיתֶם  
הִגִּלִּיתִי הִגִּלִּיתִי

But Iudg. 6, 28. הוּעֵלָה he was caused to ascend  
1. Kings 22, 34. הִחֲלִיתִי I was wounded.

The

# OF THE HEBRVE GRAM. 115

*The second future tense.*

Singular.

תגלה	תגלה
תגלי	תגלה
	תגלה

Plurall.

תגלינה	תגלו
תגלינה	תגלו
	תגלו

*The Indefinite.*

תגלה or תגלות

*The Participle of the Præter tense.*

מגלה

Exod. 25, 40. מראה shewed.

There bee verballs of this conjugation, as אריה a lyon,

הרבה much, מרבית increase, תבנית a pattern,

## CHAPTER XXXV.

Of the first kind of the forme *Gravæ*

*The active voyce or Piel.*

*The Præterperfect tense.*

Singular.

גלה	גלה
גלית	גלית

H 2

גלית

גִּלִּית      גִּלִּית  
גִּלִּיתִי      גִּלִּיתִי

Plurall.

גִּלּוּ      גִּלּוּ  
גִּלִּיתִם      גִּלִּיתִם  
גִּלִּינוּ      גִּלִּינוּ

Eccles. 10, 10. קָהָה hee was blunt. Hiric is often for Tseri, as Psal. 85, 3. כָּסִיתָ thou hast covered, Isay. 8, 18. חִכֵּיתִי I have expected.

The first future tense.

Singular.

גִּלִּי      גִּלָּה

Plurall.

גִּלִּינוּ      גִּלּוּ

But Iudg. 9, 29. רִבָּה multiplie thou. Apocope, as Psal. 119, 18. גִּלֵּ reveal thou, Prov. 26, 7. דִּלֵּךְ for דִּלְךָ take yee away.

The second future tense.

Singular.

תִּגִּלָּה      תִּגִּלָּה  
תִּגִּלִּי      תִּגִּלָּה  
תִּגִּלָּה      תִּגִּלָּה

Plural.

תִּגִּלִּינוּ      תִּגִּלּוּ

תִּגִּלָּה



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תגלית  
תגלית  
תגלית

Levit. 26, 33. אֶזְרָה I will scatter: Ifay. 16, 9.  
אַרְיוֹן (for אֶרְיוֹן or אֶרְיוֹן) I will make thee  
drunk. Apocope, Deut. 28, 8. יִצוֹ hee shal com-  
maund, Gen. 24, 19. תְּכַל she shal finish. Also jod is  
restored, Exod. 15, 5. יִכְסִימוּ they shal cover them.

The Indefinite.

גלה or גלה or גלות

The Participle of the present tense.

מגלה

The Passive voyce, or Pual.

The praterperfect tense.

Singular.

גלה  
גלית  
גלית  
גלית

Plurall.

גלו  
גליתם  
גלינו

2. Sam. 20, 12. הָגָה he hath been remooved,  
Psal. 80, 11. כָּסוּ they were covered: hereunto is  
referred יִפִּיפָה he hath been faire.

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*The second future tense,*

*Singular.*

תגלה	יגלה
תגלי	תגלה
	אגלה

*Plurall.*

תגלינח	תגלו
תגלינח	תגלו
	אגלה

Iob 18, 15. תרה hee shal bee disperfed.

*The Indefinite.*

גלה or גלות

*The Participle of the present tense.*

גלה

*The participle of the Præter tense.*

מגלה

There bee verbals in this kind, as ציה drinesse, דוי  
sad, שקהוי drink, מכסה a covering, גליין a volume.

CHAP.

CHAPTER XXXVI.

Of the second kind of the forme *Gravis* or *Hithpael*.

*The Præterperfect tense.*

*Singular.*

התגלית  
התגלית  
התגלית  
התגלית

*Plurall.*

התגלו  
התגליתם  
התגלינו  
התגלינו

Of the verb שָׁחָה hee bowed, is made very irregular in this forme הִשָּׁחָהוּ he bowed himself.

*The first future tense.*

*Singular.*

התגלי  
התגלי

*Plurall.*

התגלינה  
התגלינה

Apocope 2. Sam. 13, 5. הִתְחַלֵּה be thou sick.

*The second future tense.*

*Singular.*

תתגלי  
תתגלי  
תתגלי  
H 4

תִּתְגַּלֶּה      תִּתְגַּלֶּה  
תִּתְגַּלֶּה      תִּתְגַּלֶּה

Plurall.

תִּתְגַּלֶּינָה      יִתְגַּלֶּוּ  
תִּתְגַּלֶּינָה      תִּתְגַּלֶּוּ  
נִתְגַּלֶּה

But *Isay* 41, 23. נִשְׁתַּעַה wee will see it. *Apocope*,  
as יִתְגַּלֶּה *Ec.* *Jo Gen.* 18, 2. יִשְׁתַּחוּ for יִשְׁתַּחוּה hee  
bowed himself.

The Indefinite.

הִתְגַּלֶּה or הִתְגַּלֶּוּ

The Participle of the Present tense.

מִתְגַּלֶּה

But *Gen.* 24, 21. מִשְׁתַּאֵה amazing himself.

Here is also the fourm of fower letters. as *Isay.* 10, 13.  
שׁוּשִׁיתִי I have spoyled. And after another maner  
שָׁשָׁג hee hath increafed.

## CHAPTER XXXVII.

Of the Adverb.

**A**N D thus much of the words with number.  
Now follow those that are without number,  
which are so called because they doe not signifie any thing  
of number; they are either adverbs, conjunctions.

An

## OF THE HEBR V E GRAM. 121

An adverb is a word without number that is adjoynd to another word. Adverbs, bee either primitives, or derivatives. These bee primitives **איך** how. **לא** no, **אל** not, **בל** in no wise, **אין** then, **פן** lest peradventure, **ה** whether, Also, Interjections, as **נא** and **אנא** I pray you, **אוי** woe, **אח** alas, **האח** oh: Also Præpositions whereof some bee separable (that is expressed alone) as **מן** of; **אל** and **את** to, **על** upon, **עד** until, **עם** with, **נגד** before, **טרום** scarce, **אחר** after, **בלתי** without &c. some bee inseparable (that is, never read but joynd with other words) as **ב** in, **כ** according, **ל** to: and with Paragoge **מז**, as **למו כמו כמו**. Derivatives are such, as bee derived from other words, some of nounes, as **אחלי** evill, **טוב** well, **ישר** rightly, **יותר** better, **אחלי** would to God, **לפני** in præsence, **אפס** no. So are gentiles made of feminines, as **יהודית** Iewishly, **ארמית** Syrieklie, **עברית** Hebruelike, **רומית** Romanlike, **יונית** Græcianlike. Some of Adverbs themselves, as **הן** and **הנה** loe, **אן** and **אנא** I pray you, **איך** and **איכה** and **איככה** how: so **שם** and **שמה** there, **פן** and **איפן** and **אי** and **איה** where, **יחד** and **יחדו** to gither, **לבדתי** except, **בעוד** yet.

## CHAPTER XXXVIII.

## Of the conjunction.

*A Conjunction is a word without number which joineth words together. Some bee copulatives, as ו and וְ and: some bee conditionalls, as אִם yf, אֲלֵאנִי except, some bee discretives, as אֲךֵּנּוּ notwithstanding, כִּי אֲמֵן but. Some bee Disjunctives, as אֶתְּ or, some bee causals as, כִּי for, לְמַעַן because, יֵעָן seeing, בְּעִבּוֹר because, Some bee Rationalls, as לְכֵן therefore, עַל כֵּן wherefore.*

THE

T H E  
SECOND BOOK OF  
T H E  
HEBREW GRAMMAR.

*Of Syntaxis or Construction.*

THE I. CHAPTER

Of the Construction of a Noun.



**S**YNTAXIS is that part of Grammar that teacheth the construction or joyning together of words. Whose generall out-rule is either Eclipsis (that is wanting) or Pleonasmus (that is superabounding) Syntaxis is either of words of number, or without number: The former is either of a Noun, or of a verb.

The Syntaxis of a Noun with a noun is their agreement in number and gender, as Gene. 3, 15. וְאִיכָּהּ אִשִּׁית בִּינְךָ וּבֵין הָאִשָּׁה וּבֵין זֶרְעֶךָ וּבֵין זֶרְעָהּ הוּא יִשְׂפֹךְ רֹאשׁ וְזֶרַע וְהָאִשָּׁה תִּשְׁפֹּץ רֹאשָׁהּ וְהָאִשָּׁה תִּשְׁפֹּץ רֹאשָׁהּ וְהָאִשָּׁה תִּשְׁפֹּץ רֹאשָׁהּ. here the substantive זֶרַע seed & the Adjective הוּא he, agree in the singular number & masculine gender. The dual number agreeth also with the plurall, as Ezek 21, 19. שְׁנֵי דַרְכִּים two wayes.

The

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The contraction for the whole word is often here used, as Ps. 16, 3. **לְקַדוֹשִׁים אֲשֶׁר בְּאֶרֶץ הַחַיָּה וְאֶדְרִי** : to the saints that are in the earth, and to the strong, in them is my whole delight, here is **תַּטְעֵי נִטְעֵי נְעֻמִּים** for **אֶדְרִי** Isa. 17, 10. thou shalt set pleasant plants, so Ps. 118, 23. **נִפְלְאוֹת** for **נִפְלְאוֹת** wonderfull, where Camets is for Parah.

But this contraction is farre more usuall, when the first is a noun of the thing possessed, & the latter of the partie possessing, as **דְּבַר יְהוָה** the word of the Lord. **יְהוָה** the words of the Lord **צְדָקַת מֹשֶׁה** the righteousness of Moses, **צְדָקוֹת מֹשֶׁה** the righteousnesses of Moses. Also where the secondarie contraction may bee, it is allwaies used here as **דְּבַר יְהוָה** and not **יְהוָה דְּבַר מֹשֶׁה** the words of Moses. Saving that in the words that bee, (or should bee) dageshed, the first contraction is used, as **עֲקָרֵי הַדָּעַת** the grounds of knowledge. Moreover in this kind, the substantive is used in stead of the adiective, as Iob 4, 19. **שֹׁכְנֵי בָתֵּי חוֹמֶר** the dwellers in houses of clay, that is clayish houses: and 9, 13. **עֹזְרֵי דָהָב** helpers of might, that is mightie helpers: **מְתִישָׁא** 11, 11. men of vanitie, that is, vain men. Lyke unto this in that Greek phrase Thef. 1, 8. where hee saith that Christ shall come

(en



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(*en puri phlogos*, ) in the fire of flame, *that is*, in a serie flame. Hence also bee other suchlike Hebraisimes. Also this contraction is often joyned with Indefinite verbs, as if they were nounes, as Plal. 127, 2. מְשַׁכְּמִי קוֹם מֵאַחֲרֵי שָׁבֶת hasting to rise, and lingering to sit down. And with the contracted Indefinite, as Eccle. 3, 4. עֵת קִפּוֹד a time to mourn.

On the other side the whole noun is often vsed for the contract, as Ruth 2, 17. כְּאַיֶּפֶה שְׁעָרִים about an Ephah of barley; here is אֵיפֶה for אֵיפֶת: Isay 42, 25. יִשְׁפֹּךְ עָלָיו חֲמָה אַפּוֹ he shal poure upon him the anger of his wrath; here is חֲמָה for חֲמַת: Exod. 28, 17. טוֹרִים אֲבֵן the orders of stone, for טוֹרֵי Proverb. 22, 21. אִמְרֵים אֱמֶת the words of trueth for אִמְרֵי.

The commune out-rule. Here is often a want of the substantive, as Iob 1, 1. וְהָיָה הָאִישׁ הַזֶּה וְיָרָא אֱלֹהִים וְסָר מֵרָע and hee was an upright man, and just, and fearing God, and eschewing evill; here the substantive man is understood in the three last adjectives. So is the feminine adjective used absolutely as the neuter is with the Latines, as Ps. 27, 4. אֶחָת שְׁאַלְתִּי מֵאֲתִידָהּ אֹתָהּ אֲבִקֵּשׁ one thing I have desired of the Lord, that I will require; here (one thing)

thing) and (that) are the feminine gender without substantives. Job 5, 9. עֲשֵׂה גְדוֹלוֹת וְאֵין חֶקֶר נִפְלְאוֹת

דוֹיִיג גְּרֵאִת וְאֵין מִסְפָּר merveilous things without number. Furthermore

here is the want of the Antecedent adjective Gen. 44, 1.

וַיִּצַו אֶת־אִשֶּׁר עַל־בֵּיתוֹ and hee commanded who was over his house. also vers. 4. וְיֹסֵף אָמַר לְאִשֶּׁר

עַל־בֵּיתוֹ and Ioseph said to who was over his house.

In these examples understand this word him. Here is

likewise the want of the Relative, as Job 6, 7. מֵאֵנָה

לְנִגּוּעַ נַפְשִׁי הֵמָּה כְּרוֹי לַחֲמִי my soule hath refused, they are the dolours of my bread, here is (the

things which) understood. so Chap. 27, 18. בָּנָה כְּעֵשׂ

בֵּיתוֹ וּכְסִכָּה עֲשֵׂה נֶזֶר he builded his house as the moth, and as a lodg the watchman maketh. that is,

which the watchman, &c.

Pleonasmus (that is a superabounding) is here most usual, as Psal. 1, 4. כְּמוֹץ אֲשֶׁר תִּדְפֶּנּוּ רוּחַ as the chaff whith the wind scattereth it, here is (it) superabounding. Gen. 1. וְלִכֹּל רוֹמֵשׁ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ and to every creeper upon the earth which in it is the breath of life, that is in which. (it) redounding. Sometimes here is both a wanting and a superabounding, as Job 3, 3. יֹאבֵד יוֹם אוֹלָד בּוֹ the day shall perish

perish I was borne in it, *that is* where in I was borne.  
 vers. 15. עִם שָׂרִים וְהָבָה לָהֶם with princes, gold to  
 them, *that is* which had gold.

The speciall out-rule And first of number.

*A noun of the plurall number is often joyned with another of the singular, as* Ilay. 19. וּסְכַרְתִּי אֶת-מִצְרַיִם & I will give Egypt into the hand of hard Lords, *that is* a hard Lord Iosh. 24, 19. לֹא תִוָּכְלוּ לַעֲבֹד אֶת-יְהוָה כִּי אֱלֹהִים קְדוֹשִׁים הוּא yee cannot serve the Lord, for he is holie Gods, *that is, a holy God. This falleth out most often when a deviding of one thing from another is included, as* Gene. 27, 29. אֲרַךְ אֲרוּרָה they that curse thee hee is cursed. Proverb. 3, 18. וְחִמְקֶיהָ מְאֹד and they that re-  
 tein her (*that is* every one of them) is blessed.

*Nounes of the singular number are placed with Pluralls and of the Plurall with singular, as* Gen. 18, 2. שְׁלֹשָׁה שְׁבַע בָּנִים three men, Iob 1, 2. אַנְשִׁים seven  
 sonnes, Gene. 31, 38. עֶשְׂרִים שָׁנָה twenty yeare, 30 שְׁלֹשִׁים שָׁנָה thirty yeare. So 300 שְׁלֹשׁ מֵאוֹת three  
 hundreths, 400 אַרְבַּע מֵאוֹת foure hvndreths 3000 שְׁלֹשָׁת אֲלָפִים three thonsands, 4000 אַרְבַּעַת אֲלָפִים foure  
 thouldands. Yet sometimes the regularitie is observed, as  
 Gen. 29, 20, יָמִים

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ימים אחדים ones dayes, *that is, few dayes.* So 1,  
 Kings 17, 12. שנים עצים two sticks. Iosh. 7, 21.  
 מאתים שקלים two hundred shekells. 2, Sam. 10.  
 אלף איש a thousand of men. Exod. 36, 23.  
 עשרים קרשים twentieth tables. 1. Chron. 23, 5.  
 ארבע אלף four thousand, *yet you may say,* ארבע  
 מאות שנה four hundred yeers, חמש מאות שקל  
 five hundred shekells, &c. *in which and such like ex-*  
*amples the lesse number is set before, as* אחד עשר  
 eleven, שלשה עשר thirteen.

The outrule of gender is sometimes used, as Isay. 8,  
 22. ואפלה מנדה and darknesse driven, Psal. 79,  
 8. עונות ראשונים former syns. 2. Kings 3, 36.  
 וירא מלך מואב כי חזק ממנו המלחמה and the  
 King of Moab saw that the battaile was strong above  
 him. where חזק and מלחמה are of diuers genders.

## CHAPTER II.

Of the construction of Pronounes

**T**HE construction of the Affixes is as the compo-  
 sition of one word; they are compounded with any  
 noun, except those that bee called gentiles. These are the  
 Affixes of the singular number, as ה, י, ו, ך, ם; and  
 these are of the plurall number contracted הן, ה, ך, ם;

Tleri

Here the last vowel being changed in some of them into segol. These following are common to both the numbers, as

as appeareth in this example.

Order

- 1 { **שורו** his order      **שורם** their order (men)  
 3 { **שורה** her order      **שורח** their order (women)  
 2 { **שורך** thy order (man)      **שורכם** your order (men)  
 { **שורך** thy order (woman)      **שורכן** your order (women)  
 1 { **שורי** my order.      **שורנו** our order.

שורי

- 1 { **שוריו** his orders      **שוריהם** their orders (men)  
 3 { **שוריה** her orders      **שוריהן** their orders (women)  
 2 { **שורך** thy orders (man)      **שורכם** your orders (men)  
 { **שורך** thy orders (woman)      **שורכן** your orders (wo-  
 1 { **שורי** my orders.      **שורנו** our orders.      men)

The out-rule of Affixes, Gene. 9, 21. **אהלה** his tabernacle, for **אהלן**: Job 25, 3. **אורהו** his light, for **אורן**: 2. Sam. 23, 6. **כלם** all they, for **כלהם**. Jerem. 20, 17. **רחמה** her womb, Genn.

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42, 36. כִּלְנָת all these things. 1 Kings 7, 37.  
 כִּלְנָת al they, Ezek. 16, 53. תוֹקֶהְנָה the mids  
 of them. Exod. 13, 16. יָדְכָה thy hand. Nahum. 2,  
 13. מְלֵאכֶיךָ thy messengers. Ezek. 23, 28 נִתְּנָה  
 giving thee. here is also הֵן for י. Job 24, 22. עֵינָיו his  
 eyes. These terminations מוֹ and כִּי are in a manner poe-  
 tical, as Psal. 21, 11. פְּרִימוֹ their fruits, and 39,  
 15. שִׁנַּיִם their teeth, and 103, 3. עֲוֹנוֹכִי thyne  
 iniquitie, תַּחֲלוּאֵיכִי thyne infirmities. Ruth 3, 1.  
 מוֹדַעֲתִינוּ our kinsman.

The out-rule of the noun. The feminines doe take  
 Iod unto them in the plurall number, as צְדָקוֹת righte-  
 ousnesses, צְדָקוֹתָיו his righteousnesses, so צְדָקוֹתֵיהֶם  
 and צְדָקוֹתֵיהֶן צְדָקוֹתָן and צְדָקוֹתֵיהֶן their right-  
 eousnesses, for Iod is the sign of the Plurall number yet  
 it is often wanting, as Exod. 27, 10. עֲמֻדָּיו his pillars,  
 and 28, 28. מַבְעְתָּיו his rings, Num. 30, 6. אֲסָרָה  
 her bounds, Proverb. 29, 18. אֲשֵׁרָהוּ his blessings,  
 Deut. 32, 32. עֲנַבֵּיהֶם their grapes: But Psal. 9, 14.  
 in תְּהַלֵּלְתִּיךָ thy praye: Iod superaboundeth.

If the singular number may bee contracted, the affixes  
 must bee joyned to the contract, but Camers in the last  
 syllable remayneth, and so doth Tleri before Camers,  
 saving in כֶּם and כֵּן, as דָּבָר a word, דְּבָרָם

but

but דְּבָרָם דְּבָרָם: so צְדָקָה righteousness,

וְיָרִיקְתֶּם. *but* יָרִיקְתוּ צִדְקָתְכֶם  
וְיִקְבְּלוּ זִנְיֹנְכֶם. *but* זִנְיֹנְכֶם יִקְבְּלוּ

**Monosyllables, as פֶּרִי** a sonne, Prov. 30, 31. פֶּרִי

my sonne: דְּבַשׁ hony. Can. 5, 1. דְּבַשׁ mine hony.

Also thou shalt find here the absolute for the contracted,

• Job 5, 14. עֲרֵמָם *for* עֲרֵמָתָם *their craftynesse.*

Hosk. 13, 2. תבונתם *for* תבונתם their understand-

ding. Tseri the last vowel being contracted with all

other Affixes, with **כֵּן כֵּן** is turned into Segol, as

כרמון כרמך, *but* כרמון כרמם, *a vinedresser*, כרם

פִּנְהָ, a sonne, בֵּן Except Monosyllables, כְּרִמְכֵם

קִנּוּ קִנָּה: and כֵּן a foundation, and בֵּן a nest, בְּנוּ

אֶסֶף and אֵיבָרֵךְ an enemy, אֵיבֵךְ Also: בְּנֵי בְנֵי

gathering אִסְפָּה: But Isay. 50, 11. אִשְׁכֵּם your fire.

Here is also Hirc for Segol in the participle of Piel, as

**Levit. 20, 8.** מקדשכם sanctifying you, with putte-

rolls thee: שְׂנֵאָה hating thee.

The participle hath here sometimes the affixes 's as

he that made Job 22: 6 פֹּֽמֶר עֲשֵׂה פֹמֶר

me shal take mee away.

Those that end in  $\eta$  doe here cast it away, and in the

singular number have commonlie  $\aleph_1$  and  $\aleph_2$  for  $\aleph_1$  and  $\aleph_2$ .

*c. bus* מקנהו מקנם מקנה מקנה, cartel מקנה

פִּיהֶם צִפְּיוֹ a mouth פֶּה: שִׁיהֶן צִיֹּן a sheep, שֶׁהָ

פִּינֹה I 2 פִּיהַּ פִּיהַן פִּידָה פִּיכָם c. פִּיהַּ

1971



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פִּיכָן פִּי פִּינֹ. *There doe follow this construction,*  
 אָבִי father, אָח brother, חֹם father in law, אָבִיו  
 and אָבִיהֶן his father, אָבִיהֶם their father, אָבִיהֶן  
 אָבִיהֶן אָבִיהֶם אָבִיהֶן אָבִיהֶם אָבִיהֶן  
 so אָבִיהֶן אָבִיהֶם אָבִיהֶן אָבִיהֶם אָבִיהֶן  
 and אָבִיהֶן אָבִיהֶם אָבִיהֶן אָבִיהֶם אָבִיהֶן  
 his bretheren. חֹמִי and חֹמֵיהֶן  
 father in law, and חֹמֵיהֶם their father in law, חֹמֵיהֶם  
 Shurec is also often made short, as גְּבוּל a limite, גְּבוּל  
 so שְׁבוּעָה an oath, שְׁבוּעָה so כל all, כל.

Nounes accented in the last syllable save one, are here  
 abridged, as בִּגְדֹ a garment, בִּגְדֹ so נַעַר a lad, נַעַר  
 בַּת for בַּת a daughter, בַּת and בַּת. But מֶלֶךְ a  
 King. מֶלֶךְ so קֶשֶׁת a bow, קֶשֶׁת, and many such  
 like. Monosyllables in י are like to those that bee accen-  
 ted in the last syllable save one, as פֶּרִי fruit, פֶּרִי, and  
 כֶּלִי a vessell, כֶּלִי, as if they were of כֶּלִי כֶּלִי. Holem  
 is made short as in the Plurall contraction, as קֹדֶשׁ ho-  
 lineffe קֹדֶשׁ אֹהֶל a tent אֹהֶל. Nounes of many  
 syllables followe the same maner, as מִשְׁמֶרֶת a watch  
 מִשְׁמֶרֶת so מִשְׁמֶרֶת kinred מִשְׁמֶרֶת  
 weight מִשְׁמֶרֶת. But מִשְׁמֶרֶת מִשְׁמֶרֶת. Sam.  
 16, 15. מִשְׁמֶרֶת מִשְׁמֶרֶת. Pathah and Hiric  
 doe keep their contraction, as יֵין vine יֵין so בֵּית a  
 house בֵּית



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If the plurall number admit a second contraction, these Affixes are to bee adjoynd with it כֵּן, כֵּם, הֵן, הֵם: דְּבָרִים words, hath for his second contraction דְּבָרֵיהֶם whereunto add the affixes thus דְּבָרֵיהֶם דְּבָרֵיהֶן: with the rest of the Affixes the first contraction is used, as דְּבָרֵינוּ דְּבָרֵיךְ. And this construction of affixes is in a manner commune in the other kindes of words that follow.

The article is compounded with any commune and absolute Noun, as הַשָּׁמַיִם the heavens; הָאָרֶץ the earth. So likewise after the contract Noun, as דְּבָרִי דְּבָרֵי הַיָּמִים words of the dayes. הַ is joyned with the Pronoun הוּא, as הוּא הוּא that same. And somtymes with a Noun, as Levit. 11, 7, הַחֹזֶר that hog, Ier. 40, 7. הַחֲמָלִים those armies. And it is often dabled, as Iob 1, 1. הָאִישׁ הַהוּא that man that same. But before Camets it is often הַ, as Loel. 1, 3. הַחֲסִיל the caterpillar, Exod. 8, 21. הַעֲרָב the swarmes of flyes. Except Monosyllables, as הַהָר the mountaine, הָעָם the people. It is also included in the Preposition, as בַּחֹדֶשׁ in the moneth, לַחֹדֶשׁ of the moneth. Plal. 29, 4. בַּהֲדָר in that magnificence for בַּחֲדָרֵי &c. once it seemeth to bee set before a proper name, as Genesis 4. הָאָדָם the Adam knew.

## CHAPTER III.

Of the construction of a verb with a Noun.

**T**HE construction of a verb with a noun is in number, gender, and person, as Job 1, 1. **אִישׁ הָיָה** a man was. Gen. 1. **וְהָאָרֶץ הָיְתָה** and the earth was.

The commune out-rule. The noun is often not expressed but understood, as Exod 15, 1. **אֲשִׁירָה לַיהוָה** I will sing unto the Lord, where **אֲנִי** I, is understood. So are verbs of the third person often used impersonally, as Job 4, 19. **יִדְבְּאוּם** they shall destroy them. for they shall bee destroyed. Like unto this is that Luke 21, 20. (*Aphroon taute te nuclis teen psucheen sou apartusfin apo sou*) thou fool, this night shal they take thy soule from thee, that is, thy soule shal bee taken from thee, Job 27, 23. **יִשְׁפְּזוּ עָלָיו כַּפֵּיהֶם** hee shall clap their hands at him, that is every one shal clap, &c. Mich: 2, 4. **יֵשָׂא עָלֶיכֶם מִקָּל** hee shal take a parable against you, that is a parable shal bee taken &c. The verb also is often wanting, as Job 1, 1. **אִיּוֹב שְׁמוֹ** Job his name, that is **הָיָה**, is his name. vers. 10. **אֲשַׁר לֹו** which to him, that is **הָיָה** were to him, so **הַנּוֹתֵן מָטָר** giving raine, **לֹוֹכֵר חֲכָמִים** taking wise men. for hee is giving, hee is taking; being a Periphrasis of the present tense.

*tense.* Now in this kind the pronoun **הוא** is used instead of the verb, as Job 3. **קטן ונדול שם הוא** great and small, there hee, for, is there. Gene. 40. 12. **שלישת ימים הם** they three dayes, for, are three dayes. So in any great affirmation the verb is concealed, as, Job 1. 11. **אם לא על פניך יברכך** If hee will not blaspheme thee to thy face. here is understood let mee perish, or some suchlike word. Superabounding is as often, as Job 13. 10. **חכמת עבדך** reprooving hee will reprove; verſ. 17. **שמעו שמעו** in hearing heare ye. Psal. 40. 1. **קוה קוה** in wayting I have wayted. Sometimes there is a wanting joyned with a superabounding, as Iere. 14. 5. **אלת בעורה ילדה ועוזב** the hynd calved in the field, and in leaving, here wanteth **עברה**, that the whole superabounding may bee thus, the hynd calved in the field and in leaving left. So likewyse Exod. 20. 8. **זכור את יום השבת** here is understood **זכור** that the whole sentence may bee, In remembring remember the Sabbath day

The Grammarians indeed doe in these and suchlike places call it a chaunge of one tense for another, but it seemeth better to understand one tense to bee wanting.

The speciall out-rule; and first of number. Gen. 1. **בראשית ברא אלהים** In the beeginning God created,

created; here the verb and the noun are of divers numbers Job 14, 21. **אִישׁ יָקִיצוּ** man (they) shall be awakened; here also is the force of partition included; Job 12, 7. **שְׂאֵל נָא בַּחֲמוֹת וְחִירָךְ** ask now the beasts and hee (that is, every one of them) will teach thee.

The out-rule of gender, Exod. 31, 14. **עֲשֵׂה** for **תַּעֲשֵׂה** the work shall be done. 1. Sam. 25, 27. **הָבִיָּא שִׁפְחָתְךָ** for **הַבִּיָּאָה** thine handmaid hath brought. 2. Kings 3, 26. **חֹזֶק הַמִּלְחָמָה** for **חֹזְקָה** the battail waxed strong.

The out-rule of person Job 17, 10. **כָּלֶם תֵּשְׁבוּ** for **כָּלְכֶם** all yee return. Day. 22, 19. **וְהִדַּמְתִּיךָ** and I will drive thee from thy station and out of thy dwelling will hee (for will I) destroy thee: 42, 44. **חֲטֵאוּ לִי וְלֹא אָבוּ** (for **לֹא אָבִינוּ**) wee have sinned against him and would not walk in his wayes. So in the vocative case sometimes expressed in the third person, as Job 18, 4. **טֹרַף נַפְשׁוֹ בְּאַפּוֹ** tearing his soule in his anger (that is, thou that tearest thy soule in thine anger.)

CHAP.

CHAPTER IIII.

Of the construction of the verb with the pronoun.

**T**H. V. S. much of the Affixes in commune. Now followeth that construction of Affixes which is speciall and proper. Affixes are placed with verbs Actives onlie (for passives, save onlie the indefinites, cannot beare this kind of construction) and that commonly with unlike persons, as the Affixes of the first persons with the verbs of the second, and of the second with the first. yet the third persons may bee joyned together. Once the first

persons are read joyned together, as Ezek. 29, 3. עשיתי

I have made it for mee. In this composition the meeting together of vowells is shunned: therefore after words ending in ו and in ה the vowell of the Affixe is taken away, as

פָּקַדְתִּי with the Affixes ם, maketh פָּקַדְתִּים, so

פָּקַדְתָּ פָּקַדְתָּ. And often ו is turned into ך, as פָּקַדְתָּ

פָּקַדְתָּ. The end ך doth cast away Camers, as פָּקַדְתָּ

פָּקַדְתָּ. And the outrule of Camers in the last syllable

save one, as Tseri in the last syllable is of force here, as in

the nounes: Except those that end in ך which in their

third persons plurall doe keep their last vowell save one.

the third & second persons masculine singular of the prater-

perfect tense have these speciall Affixes ך, and ך, ך.

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the third person feminine chaungeth ה into ת, as the noun of the feminine gender doeth. The Analogie of Cal is followed by the others, Hiphil and Piel; therefore one example may serve for all. The verb פָּקַד is declined with his affixes as the noun דָּבָר, in this manner.

פָּקַד hee hath visited

3 {	פָּקַדוֹ	hee hath visited him.	פָּקַדְם	hee hath visited them (men)
	פָּקַדְהוּ			
	פָּקַדְהָ	hee hath visited her	פָּקַדְנָם	hee hath visited them (women)
2 {	פָּקַדְךָ	hee hath visited thee (man)	פָּקַדְכֶם	hee hath visited you (men)
	פָּקַדְתְּ	hee hath visited thee (woman)	פָּקַדְתֶּן	hee hath visited you (women)
1 {	פָּקַדְנִי	hee hath visited mee.	פָּקַדְנוּ	hee hath visited us.

The other two terminations doe remain here, as אָהַב hee hath loved, אָהַבְוּ hee hath loved him &c. יָכַל hee hath prevailed (or overcome) יָכַלוּ hee hath overcome him, &c. But those that end in ה thus; גָּלָה is made גָּלָהוּ גָּלָהְךָ גָּלָהְכֶם גָּלָהְתָּ גָּלָהְתְּ גָּלָהְנוּ גָּלָהְתֶּן But Ifay. 30, 19 עָנָה for עָנָה hee hath answered thee. So in Hiphil הִגִּילָהוּ הִגִּילָהְךָ הִגִּילָהְכֶם הִגִּילָהְתָּ הִגִּילָהְתְּ הִגִּילָהְנוּ הִגִּילָהְתֶּן &c. Piel גָּלַם גָּלַםְךָ גָּלַםְכֶם גָּלַםְתָּ גָּלַםְתְּ גָּלַםְנוּ גָּלַםְתֶּן &c. The words of one syllable doe in a manner follow the same order, as בָּנָה בָּנָהוּ בָּנָהְךָ בָּנָהְכֶם בָּנָהְתָּ בָּנָהְתְּ בָּנָהְנוּ בָּנָהְתֶּן

בִּנְנוּ In Hiphil they change Tseri under ה into  
 cateph segol, הִבֵּנוּ אוֹ הִבִּינוּ הִבִּינָם, *chaungeth nothing, as*  
 הִבִּינוּ הִבִּינָם, *declined,*  
 פָּקְדוֹ אוֹ פָּקְדָהּ פָּקְדָם *after this nanner*  
 פָּקְדָהּ פָּקְדוֹ, פָּקְדוֹ פָּקְדָם פָּקְדָהּ פָּקְדָם.  
 The same order is observed in הִתְפַּקְּדוּ  
 The affix יָ is for י, as 1. Sam. 14, 39. יִשְׁנוּ it bee hee,  
 and נִי for נִי Ilay. 8, 11. יִסְרֵנִי hee taught mee.

שֶׁהָ פָּקְדָהּ shee hath visited.

פָּקְדָתָם	or	פָּקְדָתָהּ	}	3
פָּקְדָתָם	or	פָּקְדָתָהּ		
פָּקְדָתָהּ	or	פָּקְדָתָהּ		
פָּקְדָתָם		פָּקְדָתָהּ	}	2
פָּקְדָתָהּ		פָּקְדָתָהּ		
פָּקְדָתָהּ		פָּקְדָתָהּ	}	1
פָּקְדָתָהּ		פָּקְדָתָהּ		

Psal. 73, 6. עֲנִקְתָּם shee compasseth them, as a  
 chain. The other fourmes as in Hiphil הִתְפַּקְּדָהּ  
 הִתְפַּקְּדָהּ פָּקְדָתָם, *Those of*  
 one syllable: thus, בִּנְתָהּ בִּנְתָהּ בִּנְתָם, *Those that*  
 end in ה, as בִּלְתָהּ בִּלְתָהּ בִּלְתָם.

פָּקְדָהּ



**תָּפַקְדָּתְךָ** thou (man) had visited-

# פקדנים

**פְּקֻדֹתָיו**

or

**פיקדונות**

3

# פקדמן

בְּקִדְתָּהּ

**פקדוננו**

**פיקדוני**

21

So פקדת פקדתו. c. c. הפקדת הפקדתו. c. c. Those that end  
in ה, as גלית גליתו. c. c. פקדת פקדתי and פקדתי with  
their severall Affixes have the same contraction, as

## פקדונים

**פְּקֻדֵּי**

**or**

פְּקֻדֵי יְהוָה

3

**פִּקְדוֹתַיִן**

**פקדתי**

**פְּקֻדֹתֵיכֶם**

**פִּקְדוֹתֶיךָ**

**פְּקֻדֵי יֶזֶק**

**פְּקֻדֹתַי:**

2.

# פְּקֻדֵּינֵנוּ

**פקדתיני**

2. I

But Josh. 2, 17. הִשְׁבַּעְתִּינוּ for thou  
hast caused us to swear, &c. ver. 18. הוֹרַדְתִּנוּ for  
thou lettest us down.

פִּקְדוֹן they have visited.

# פֿקדן

**פְּקֻדוֹת**

פסק דין

פְּקֻדוֹת

5

פֶּקֶדוֹן



פִּקְדוֹכֶם  
פִּקְדוֹכֶן

פִּקְדוֹךְ }  
פִּקְדוֹךְ }<sup>2</sup>

פִּקְדוֹנִי

פִּקְדוֹנִי }<sup>1</sup>

פִּקְדוֹתֵיכֶם yee (men) have visited, and פִּקְדוֹתֵיכֶן yee (women) have visited.

פִּקְדוֹתֵיכֶם  
פִּקְדוֹתֵיכֶן

פִּקְדוֹתֵיךְ }  
פִּקְדוֹתֵיךְ }<sup>3</sup>

פִּקְדוֹתֵינוּ

פִּקְדוֹתֵינוּ }<sup>1</sup>

פִּקְדוֹנֵינוּ wee have visited

פִּקְדוֹנֵינוּ  
פִּקְדוֹנֵינוּ

פִּקְדוֹתֵיךְ }  
פִּקְדוֹתֵיךְ }<sup>3</sup>

פִּקְדוֹנֵיכֶם  
פִּקְדוֹנֵיכֶן

פִּקְדוֹנֵיךְ }  
פִּקְדוֹנֵיךְ }<sup>2</sup>

The first future tense.

Here are speciall Affixes, as פִּקְדוֹתֵיךְ : And  
Holem in the last syllable is contracted, as,

פִּקְדוֹתֵיךְ visit thou (man)

פִּקְדוֹתֵיךְ

פִּקְדוֹתֵיךְ }  
פִּקְדוֹתֵיךְ }  
פִּקְדוֹתֵיךְ }<sup>3</sup>

פִּקְדוֹתֵיךְ

פִּקְדוֹתֵיךְ }  
פִּקְדוֹתֵיךְ }  
פִּקְדוֹתֵיךְ }<sup>3</sup>

פִּקְדוֹתֵיךְ }  
פִּקְדוֹתֵיךְ }  
פִּקְדוֹתֵיךְ }<sup>3</sup>

פָּקַדְנִי

פָּקַדְנִי } 1

But Psal. 17, 8. שָׁמְרֵנִי keep thou mee. Parah is here made long, as שָׁמְרֵנִי hear thou him, 13c. Also here is the affixe נִי for י, as Numb. 23, 16. קִבְּלוּ לִי curse them for mee. The other fourmes are thus פָּקַדְתָּ הַפָּקַדְתָּ 13c. Those of one syllable, as בִּנּוּ בִּנּוּ 13c. גִּלָּה גִּלָּה 13c.

פָּקַדְתִּי visit thou (woman)

פָּקַדְתִּי

פָּקַדְתִּי } 3

פָּקַדְתִּי

פָּקַדְתִּי } 3

פָּקַדְתִּי

פָּקַדְתִּי } 1

פָּקַדְתֶּם visit yee (men)

פָּקַדְתֶּם visit yee (women)

פָּקַדְתֶּם

פָּקַדְתֶּם } 3

פָּקַדְתֶּם

פָּקַדְתֶּם } 3

פָּקַדְתֶּם

פָּקַדְתֶּם } 1

The second future tense.

There is the same reason of the second future and of the first; for onlie Holem is made short beefore כֵּן, 13c.

יִפְקֹד hee shall visit

יִפְקֹד

יפקרם	or	יפקרו	}	3
יפקרם	or	יפקרהו		
יפקר	or	יפקרנו		
יפקר	or	יפקרה	}	3
יפקר	or	יפקרה		
יפקר	or	יפקרה		
יפקרם	or	יפקרנה	}	2
יפקרם	or	יפקר		
יפקרם	or	יפקר		
יפקרם	or	יפקרני	}	1
יפקרם	or	יפקרני		
יפקרם	or	יפקרני		

So נפקוד, אפקוד, תפקוד. But ישמע hee shal  
 heare maketh שמעו ישמעו &c. all by Camets. Al  
 others are as in the first future tense, such as end in ה, as  
 יגלה יגלה &c.

The out-rule; short Camets for Sheva, as Iosh. 23,  
 5. יהדפם hee shal destroy them, Gen. 43, 29. יחנך  
 hee shall bee mercifull unto thee, Exod. 20, 5.  
 תעבדם thou shalt serve them, And long Camets, as  
 Numb. 14, 16. ישחטם hee shal slay them, Exod.  
 10, 9. תקעהו hee shal fasten it. And Qibbuts for  
 Shurec, as Numb. 10, 36. בנחה when it rested: and  
 3 superabounding, as Ier. 5, 22. יעברנהו he shal passe  
 over it, Proverb. 1, 28. יקראנני they shall call  
 upon

upon mee. Iere. 22, 24. אֶתְקַנְךָ I will pluck thee up. Also הַ paragogick is turned into הָ as in nouns of the feminine gender, as Iob 22, 21. תְּבוֹאֲתֶךָ it shal come unto thee. And the Affix מִן, as Exod. 15, 5. יִכְסִימוּ they shal cover them. And Patah for Segol in Piel, as Levit. 18, 28. טִמְאֵתֶם to pollute your selves.

the Indefinite.

If it end in Holem, it followeth the first future, saving that the Affixes of the third person Plurall are alwaies commune, as

פָּקֹד to visit.

פָּקֹדִים  
פָּקֹדִים

פָּקֹדוּ }  
פָּקֹדוּ }  
פָּקֹדוּ }  
פָּקֹדוּ }

or פָּקֹדֶם  
or פָּקֹדֶם  
or פָּקֹדֶם  
or פָּקֹדֶם

or פָּקֹדֶה  
or פָּקֹדֶה  
or פָּקֹדֶה  
or פָּקֹדֶה

פָּקֹדֶנּוּ

or פָּקֹדֶי  
or פָּקֹדֶי  
or פָּקֹדֶי  
or פָּקֹדֶי

So if the third radickall letter beo a gutterall, as Gene. 24, 30. שָׁמְעֶנּוּ he hearing; and Isay. 30, 19. שָׁמְעֵתוּ the paragogick הַ is turned into הָ after the manner of nouns.

nounes. Psal. 3, 1. בָּרַחְו hee flying. That 1. Samue  
10, 1. מִשְׁחָךְ to annoynt thee, is rare. But the second  
beeing a gutterall thus, Ezek. 20, 5. בָּחַרְו I choosins,  
Ruth. 3, 13. נִאֲלָךְ to redeeme thee: And sometimes  
it is so with ך, as Deut. 20, 2. קִרְבְּכֶם yee appoa-  
ching. But Gen. 32, 15. מֵצְאֶכֶם yee finding, Lev.  
23, 12. קִצְרְכֶם yee reaping. Those that end in ה, as  
גִּלְוֹתָו or גִּלְוֹתָוּ.

If the Indefinite end in patah it is contracted with the  
Affix, as נָפַל to fall. 2. Sam. 1, 10. נָפְלוּ hee falling,  
פָּתַח to open, Nehem. 8, 5. פָּתְחוּ hee opening.

The first or second beeing a gutterall thus, Numb. 15,  
29. חָטְאָה she sinning. Iudg. 13, 25. פָּעַמֹּךְ to move  
him, and 5. צִעְדָךְ thou going. Sometimes without  
a gutterall, as Ezek. 25, 6. רָקַעְךְ thou stamping. But  
with the Affixes of the second person it is producted in ך  
and remaineth in the rest, as פָּתַחְכֶּם, פָּתַחְכֶּן.  
Of ה turned into ת, thus Exod. 40, 32. קִרְבְּתֶם  
they approaching. Gen. 29, 20. אֶהְבֵּתָן hee loving. Isay.  
1, 15. בִּפְרִשְׁכֶּם yee stretching out, Hirc for Segol  
in Piel.

The Indefinite passive is thus compounded, as הִבְרָא  
to be created, הִבְרָאָם Gen. 2.

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The Article is sometimes set before the verb, and signifieth as much as **אֲשֶׁר**, as 1. Chron. 26, 28. **וְהִתְקַדְּשׁוּ** which sanctifieth, Iosh. 10, 24. **וַיֵּלֶכְוּ** which walked. Iob 2, 11. **וַיָּבֹא** which cometh. So likewise it is found included in **ב**, as 2. Chro. 1, 4. **אֲבָל** אֲרוֹן הָאֱלֹהִים הַזֶּה דָּוִד מְקַרֵּית יְעֲרִים בְּהֶקֶן אֲרוֹן הָאֱלֹהִים הַזֶּה לְדָוִד but the ark of God had David brought from Cirjathjearim, where David had prepared for it. *here* is **בְּהֶקֶן** for **בְּאֲשֶׁר הֶקֶן**.

## CHAPTER V.

Of the construction of the Adverb with the Pronoun,

**T**HE Syntaxis of words without number remaineth, and is in the Adverb and Conjunction,

Adverbs are indifferentlie compounded with absolute and contracted nounes, as Iob 34, 9. **עִם אֱלֹהִים** with Gods, and vers. 8. **עִם אֲנָשִׁים** with the workers of iniquitie and to goe with men of wickednesse. Exod. 5, 1. **בַּמִּדְבָּר** in the desert, Isay. 28, 11. **בְּלִעְנֵי שִׁפָּה** with stammering of the lipp. Also they doe follow contracted nounes, as Iob 18, 21. **מְקוֹם לֹא יָדָע** the place of him he knoweth Isay. 28, 9. **עֵתִיקֵי מִשְׁדִּים** drawn from the breasts.

**ה** the

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**ה** the Interrogative is set before any consonants, as **הֲלֹא** whether not? **הֲשִׁפֹּט** whether a judg: But before Sheva or a gutterall it is **ה**, **הֲמַעַט** whether a littel? **הֲאִישׁ** whether a man? or **ה** if Camets follow, as **הֲאֵנֶכִי** whether I?

Adverbs make two degrees of comparison: **יֹתֵר** the comparative, as **יֹתֵר צְדִיק** more just, that is, juster, **מְאֹד** the superlative, and is commonly put after the noun, as **צְדִיק מְאֹד** greatlie just, that is justest. Also it is dabled, as **יֹתֵר יֹתֵר** more more, **מְאֹד מְאֹד** greatlie, greatlie, as Exod. 1, 7. **וַיַּעֲזֶמּוּ בְּמְאֹד מְאֹד** they shall bee strengthened greatlie.

Præpositions doe allwais goe before, as Psal. 2. 2. **עַל מְשִׁחוֹ** against the Lord & his annoynted. Psal. 11, 1. **בַּיהוָה חִסֵּיתִי** in the Lord I doe trust. The inseparables Præpositions **בְּכֹל** doe follow the raps vowells of the gutteralls, as Psalm. 1, 1. **בְּעֵצָה** in the counsel. Hosh. 2, 20. **בְּאֵמֻנָה** in faith. Numb. 24, 9. **כְּאַרִּי** as a lyon. Ioh. 6, 8. **כְּאָמֹר** as hee had spoken. 3, 17. **לְעָבֹד** to passe over. 1. Samu. 9, 13. **לֶאֱכֹל** to eat. Here is also a contraction, as **בְּאֱלֹהִים** in God, **בְּאֲדֹנִי** in the Lord. and so it is in the rest.

These four Præpositions doe greatlie beautifie the Hebrue construction **מִן בִּל אֶת**.

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ל, and את have the force of an Article. ל of the genitive and dative case, as Psal. 3, 3. רבים אמרים מִזְמוֹר לְדָוִד many say to my soule, Pf. 4. 1. 2 Psalme of David. It is also used with the contract, as Gen. 7, 11. לַחַיֵּי נֹחַ of the life of Noah. Also with Eccles. 8, 17. בְּשֵׁל אֲשֶׁר of the which. It is usuall with the Rabbines to say שֶׁל דָּוִד of David. The superabounding of this dative is verie elegant in the Pronounne, as Gen. 12, 1. לְךָ לֵךְ get thee going: 21, 16. וְהִשָּׁבָהּ and shee sate her down. And את of the accusative case, as Gene. 1, 1. בְּרֵאשִׁית בְּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ In the beginning God created the heavens and the earth.

מִן and ב do declare the Ablative case, as מִן הַיּוֹם from the day. But here is ׀ usuallie turned into dagesh, as מִמֶּסֶף of silver, with the gutteralls it is thus, מֵעֵד from (or of) the Citie, מִמְּחֹל of the land, but מִחוּט of thread. Also ׀ as מִמֶּרְשֶׁת out of the net. Sometimes Iod is taken unto it, as Isay. 30, 11. מִנִּידָרֶךְ from the way: Iudg. 5, 14. מִנִּיאֶפְרַיִם from Ephraim. Often times it declareth the comparative degree, as Eccle. 7, 3. טוֹב שֵׁם מִשְׁמֵן טוֹב a good name is from (that is, is better then) a good oyntment. ב, בְּדֶרֶךְ in the way. Sometimes it declareth the superlative degree, as

Iudg. 5,



Iudg. 5, 24. בְּרוֹכָה בְּנָשִׁים blessed in (that is above) women. So that these four Præpositions doe contain, in a manner, the whole construction that is in the Latine tongue.

## CHAPTER VI.

Of the construction of the *Adverb* with the *Pronoun*.

**A**DVERBS bee likewise compounded with the Affixes, as נָגִיד in præsence, נָגִידוֹ in præsence of him: בְּעֵבוֹר because, בְּעֵבוֹרְךָ because of thee. Also with speciall Affixes, as אֵין not, אֵינּוֹ not it, אֵינֵם not they: so עוֹד yet, עוֹדֵנוּ and Lam. 4, 17. עוֹדֵנָה yet wee.

These five Præpositions אַחַר תַּחַת עַל עַד אֵל with their Affixes doe imitate the contraction of the Plurall number, as אַחֲרֵיהֶם, תַּחַתֵּיהֶם, עַלֵּיהֶם, עַדֵּיהֶם, אֵלֵּיהֶם and sometimes they doe the same with nouns seperated, as Gene. 49, 21. עַלֵּי עֵצָב upon the wall. Mich. 5, 7. עַלֵּי עֵרָעַר upon the grasse. Isay. 26, 4. עַדֵּי עֵד for ever. Iob 3, 22. אֵלֵּי גִיל for gladnesse. so בְּלַעְדֵּי besides, בְּלַעְדֵּיהֶם becsides the Lord.

אֵת sometimes followeth the commune construction, as אֵתוֹ with him, אֵתָם them, אֵתְךָ thee, אֵתְכֶם you:

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and sometimes is taketh ו, as אוֹתוֹ אוֹתָם, and sometimes it is אֶתָּהֶם, as Gen. 31, 55. וַיְבָרֶךְ אֶתָּהֶם. and hee blessed them.

The Affixe ך is often in the prepositions, as אֶתָּךְ or אוֹתָךְ Isay. 54, 10. אֶתָּךְ, so עִמָּךְ, אֶתָּךְ.

מ takesh another מ, as מִמֶּנּוּ מִמָּךְ, but מִמֶּכָּם, and such like Psa. 68, 21. מִמֶּיָּדוֹ, or (as Qimki readerb it) מִנְהוֹ Job 4, 21. מִמֶּנּוּ for מִמֶּנּוּ and 11, 20. מִנְהֶם for מִמֶּהֶם. There is also Isay. 22, 4. שְׁעוֹ מִנִּי for מִמֶּנִּי cease from mee, and Job 30, 10. מִנִּי. But Psalm. 68, 31. מִנִּי for מִן.

These three Præpositions ל, כ, ב, doe often include in them the Article ה, as Psalm. 86, 8. בָּאֱלֹהִים for בְּהָאֱלֹהִים in the Gods, Psalm. 133, 2. כִּשְׁמֶן for כִּשְׁמֵן as the oynment, Exod. 22, 20. לָאֱלֹהִים for לְהָאֱלֹהִים to the Gods, Psal. 68, 11. לָעֲנִי for לְהָעֲנִי to the poore.

## CHAPTER VII.

Of the construction of the Adverb with the verb.

THE Adverbs of deniall אֵל and לֹא are joynd with verbs, but אֵל to the future tense only, לֹא to the prætertense also, as Proverb. 3, 25. אֵל תִּירָא thou shalt not feare, Psalm. 121, 3. אֵל יִתֵּן hee will not give,

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give, Exod 20, 3. **לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פְּנֵי** there shall not be to thee other Gods before my face G. 4, 5 **וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה** and to Cain and to his offering hee had no regard. And if the universall note of affirmation bee adjoynded, it is to bee taken for a generall negative, as Psal. 143, 2. **לֹא יִצְדָּק** none living shal be justified in thy sight but **אֵין** or **אֵין** sheweth the want of the verb, for wee doe not say **אֵין פָּעַל** but **לֹא פָעַל** he hath not made. Iob 3, 9. **יִקַּר לְאֹר וְאֵין** Let it look for light and not, that is, Let it not bee. Eccles. 7, 22. **אֵין צַדִּיק בָּאָרֶץ** not (that is, there is not) a just man upon the earth. yet it is sometimes otherwise, Ier. 38, 5. **אֵין הַמֶּלֶךְ יוֹכֵל** the king cannot any thing against you. So is **לְבִלְחִי** with the Indefinite, as Gen. 3, 11. **לְבִלְחִי** not to eat,

The unseparable Præpositions are after a sort also affected to the Indefinite, as **לְפָקֹד** to visit, **כְּפָקֹד** as to visit **בְּפָקֹד** in visiting. So with the gutteralls, as Genes. 4, 8. **בְּהִיוֹתָם** when they were (or) in their beeing: Eccles. 2, 26. **לְאַסּוֹף** to gather. But Psal. 106, 26. **לְזַרְוֹתָם** to scatter them. Deuter. 20, 2. **לְרֹא** as ye approach. 1 Sam. 18, 29. **לְרֹא** (for לְרֹא) to feare. And **מִן** as **מִפְּקֹד** from visiting: But

1. Sam. 23, 28. מִדָּדָךְ from following. 1. Kings. 2, 26. מִהֵיוֹת לִ is set beefore words of one syllable, and such of two syllables as bee accented in the former, as לָבוֹן to understand, לִגְשֵׁת to approach, And with the Affixes after the manner of nounes, as Gen. 15, 7. לְרִשְׁתָּהּ which otherwise is לְרִשֵּׁת אֹתָהּ to possesse it. But Gen. 16, 3. לְשֹׁכֶת to dwell. with the Indefinites of Hiphil contracted, it is commonly adjoyned, as לְפָקִיד for לְהַפְקִיד 1. Sam. 2, 33. לְאֹדִיב to caule to faile. The same is also sometimes in Niphal, as Lam. 2, 11. בְּעֵטָף for בְּהֵעֵטָף in fainting. Prover. 24, 17. בְּכַשְׁלוֹ for בְּהִכְשָׁלוֹ in his stumbling. There is transposition: Levit. 26, 43. בְּהִשָּׁמָה (for בְּהִשָּׁמָה in Hophal) shee is destroyed. The same Præpositions are also joyned with other Adverbs, as בְּעַד (for כִּמָּה) how much; לִוְדָּ before, מֵאֵין whence, מֵאֵת from to, מֵעִם from with. So מֵאֵלָיו from himself, מֵאֵיהֶם from them. But Elias denyeth that it may bee done so with the first and second persons, as מֵאֵלַי from mee, מֵאֵלֵיכֶם from you.

## CHAPTER VIII.

Of the commune out-rule in Adverbs.

**T**HE Comparative Adverb **כִּי־כִּי** (almost) never expressed, but in stead of it the Preposition **מִן** is used, as Psal. 118, 8. **טוֹב לְהִסְתּוֹת בַּיהוָה מִבְּטַח בָּאָדָם** it is good to trust in the Lord from (that is, rather then) to trust in man.

The negation is often understood, beeing expressed in the former member of the sentence, as Psal. 1, 15. **עַל־כֵּן לֹא־יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲרֹת צְדִיקִים** therefore the wicked shal not rise in judgment, and the synners in the congregation of the righteous, *that is*, nor the sinners. Iob 3, 11. **לָמָּה לֹא מָרָה־סָא אִמּוֹת מִבֶּטֶן יִצְאָתִי וְאֲנוּעַ** why died I not in the birth; I came out of my mothers womb, and breathed out my life? *that is*, why came I &c. why breathed I not, &c. Psal. 9, 19. **כִּי־לֹא לְנֶצַח יִשְׁכַּח אֲבִיוֹן תְּקוּת עֲנִיִּים תֵּאֱכָר לָעַד** for the poore shal not bee forgotten for ever, the hope of the afflicted shal perish for ever: *that is*, shal not perish, &c. Psal. 44, 18. **לֹא־נָסוּס אַחֲזָר לִבֵּנוּ וְחַטֵּא אֲשֶׁר־נּוּ מִנִּי אֲרַחֵק** our hart turned not backward, our path declined

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declined from thy wayes, *that is*, declined not, &c.

Pfal. 50. לֹא עַל זִבְחֶיךָ אֶזְכִּיחֶךָ וְעוֹלוֹתֶיךָ לֹנֹגֶיךָ. not for thy sacrifices wil I reprove thee. and thy burnt offerings allwaies before mee, *that is* not for thy burnt offerings, &c.

Præpositions likewise are often omitted, as in the construction of the Affixes with verbs Newters, as Psal. 5. יָגֵרְךָ for עִמָּךָ he shal dwell with thee. Job 15. יְבֹאֲנוּ for יָבֵא לוֹ it shal happen to him, Ezek. 16. תִּזְנֶי עִמָּם for תִּזְנֶי, thou shalt play the harlot with them.

זָרָא is also wanting, as Deut. 4. 32. בָּרָא אֱלֹהִים זָרָא, for אֶת־אָדָם God created man. Job 14. 19. אֶת־אֲבָנִים שִׁחֲקוּ מִיָּם for אֶת־אֲבָנִים waters break the stones.

וְהָשִׁיבֶךָ, is likewise wanting, as Deuter. 28, 68. וְהָשִׁיבֶךָ (for לְמַצְרַיִם) and the Lord bring thee back into Egipr: Jer. 23, 17. וְכָל הַלֵּךְ (for וְלָכָל) and to every one that walkerh. 2. Sam. 15, 31. וְדִוֵּד (for וְלָדָוֶד) and it was told to David. Psalm. 101, 3. עָטָה זַנְאָתִי (for לְעִשָּׂה) I have hated to doe. But the wanting of the Præposition is most notable in the nominative cases absolute, as 1. Chro. 28, 8. אֲנִי (for לְאֲנִי) as for

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for mee, I purposed to have built an house of rest for the ark. Ps. 11, 4. *יְהוָה בַּשָּׁמַיִם כָּסְאוֹ* (for *לִיהוָה*) as for the Lord, his seat is in the heavens.

In nouns of Place, ה Paragogick is often used in stead of ל, as *שְׁמַיְמָה* (for *לְשָׁמַיִם*) in heaven, *חֶבְרוֹנָה* in Hebron. This is also sometimes used in the nouns, as *עֲזָרָתָה* (for *לְעֲזָרָה*) for help.

yea both the Praepositions ל and אֵת are often wanting in the contracted construction, as *פָּקַדוּ* hee visited him, which in full construction is thus, *בִּפְקֹד אוֹתוֹ*. So by contraction wee say *דְּבַר יְהוָה* the word of the Lord. which in full construction should bee *דְּבַר לִיהוָה*, as *מִזְמוֹר לְדָוִד* a Psalm of David. but the Praeposition *כִּגְוֹרֵי אֵל-הָרֶב* Ezek. 21, 17. the terrors of the sword.

*ב* wanteth, Job 1, 4. *וַעֲשׂוּ מִשְׁתֶּה בֵּית* (for *בְּבֵית*) they made a banquet in the house, Psalm. 66, 17. *פִּי* *קָרָאתִי* (for *בְּפִי*) with my mouth have I called. Ps. 40, 1. *קוֹה קִוִּיתִי*. (for *בְּקוֹה*) in waiting I waited: And so in all such kinds of superabounding.

*וַיַּעַשׂ כִּפְרִית זָהָב* (for *וַיַּעַשׂ כִּפְרִית זָהָב*) wanteth, Exod. 37. 6. & he made the mercie seat of gold. Job 3, 17. *חָדְלוּ רָגֹז* (for *מִרָגֹז*) they have ceased from vexation,

Exod. 19,



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Exod. 19, 12. **הִשְׁמְדוּ עֵלְוֹת** (for **מַעֲלֹת**) take heed to your selves from ascending.

**כ** is wanting, Psal. 11, 1. **נֹוֹרִי צִפּוֹר** (for **בְּצִפּוֹר**) fly thou like a sparrowe. Mich. 3, 12. **צִיּוֹן שָׂדֵה** (for **בְּשָׂדֵה**) Sion shall bee plowed as a field.

Here is sometimes a superabounding of the preposition, as **יָמַתְנָה אֶתְהָאִישׁ הַזֶּה** Iere. 28, 4. Let this man be put to death: 2. Kings 18, 30. **לֹא תִתֵּן** this Citie shall not be given.

**ל** Exod. 9, 18. **לְמִן הַיּוֹם** from the day. 1. Chro. 15, 3. **לְמִבְּרֵאשׁוֹנָה** (Pathah for Hiric) from the beginning.

**ב** Job 16, 10. **פָּעְרוּ עָלַי בִּפְיָהֶם** they have opened their mouth against mee.

**כ** Genesis 18, 25. **בְּצַדִּיק בְּרִשָּׁע**, as the just, as the wicked.

## CHAPTER IX.

Of the construction of the Conjunction.

**T**HE construction of the Conjunction is onlie in going before other words. The copulative **ו** goeth beefore any consonant, as **מֹשֶׁה וְדָוִד** Moses and David, beefore gutteralls thus **וְאֲנִי** and I. **וְעֵרִים** and asse colts,



bolts, וַאֲמַת and trueth, וַחַיָּה and live thou וַאֲנִי  
and a ship. also contracted וַאלֹהִים and God, וַאֲדֹנִי  
and the Lord. But beefore these consonants בּוֹמֶה it  
is וּ. as וּבְנִים and sonnes, וּוֵי and woe, וּמֹשֶׁה and  
Moses, וּפִי and my mouth, also beefore Sheva, as וּשְׁנֵי  
and two, וּשְׂדֵה and the field.

This Conjunction doeth indifferentlie set the lesse or the  
greater noun of number beefore, as Ezek. 45, 1. חֲמִשָּׁה  
בְּעֶשְׂרִים וַחֲמִשָּׁה 40, 1. five and twentie: 40, 1.  
in the twentie and five.

It doth also sometimes change the præterperfect tense  
into the second future, but then the accent of the first and  
second person singular masculine is for the most part  
changed, as Deut. 30. וּבְחִרְתָּ and thou shalt chose.  
Ezek. 38, 10. וַחֲשַׁבְתָּ and thou shalt think. Exod.  
22, 27. וְשָׁמַעְתִּי and I will heare, 23, 28. וְשָׁלַחְתִּי  
and I will lend. The like is done sometimes in the third  
person feminine, as Exod. 26, 23. וְהִבְדִּילָהּ and shee  
shal separate: Isay 11, 2. וְנָחָהּ and it shal rest. And  
in the Plurall number, as Numb. 4, 6. וְשָׂמוּ and they  
shal put. Except those that end in א or ה, as וְקִרְאתָ  
and thou shalt crie, וְגִלִּיתִי and I will remoove, with  
words of one syllable, and two syllables accented in the  
former, it is often וּ, as Deut. 22, 21. וּמָתָהּ and shee  
shall

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shall die, Proverb. 24, 16. וְקָם And hee shal rise. *but*  
 וְ changes the second future tense into the praterperfect  
 tense, as Iob 6, 1. וַיַּעַן and hee answered. Exod. 6,  
 2. וַיְדַבֵּר and hee spake: But before א it is וְ as Zach.  
 5, 1. וַאֲשָׁא I lifted up. The same doth the Adverbs  
 אַז, as Iosh. 10, 12. אַז יְדַבֵּר then hee spake.

Sometimes the same chaunge is made without וְ, as Iob  
 4, 16. וְקוֹל אֲשָׁמַע and I heard a voyce.

Often times the same conjunction chaungeth both the  
 accent and the quantitie, as וַיֹּאמֶר hee shal say, וַיֹּאמֶר  
 and hee said, so וַיָּקָם (the last being short) for וַיִּקָּם  
 and hee arose. Iudg. 3, 10. וַתִּהְיֶה and shee prevailed  
 with a gutterall or ך here is often Patach: as Gene. 8, 4.  
 וַתֵּנוּחַ and it rested. Iudg. 4, 18. וַיִּסַּר and he turned.  
 also in other verbs, as Psal. 106, 30. וַתִּעַצֵּר and it was  
 stayed: Gen. 21, 8. וַיִּנְמַל and hee was weaned. The  
 accent is sometimes wanting, as Gen 33, 16. וַיָּשָׁב and  
 hee returned.

The causals לְמַעַן, יַעַן, בְּעֵבוֹר are diverslie placed  
 with a verb of the second future tense, or with the Indefi-  
 nite, as Exod. 20, 12. לְמַעַן יֵאָרְכוּן that they may  
 bee prolonged. vers. 20. לְבַעְבוֹר נִסּוֹת to try,  
 Psal. 130, 4. לְמַעַן תִּירָא that thou maist be feared.

Mich. 6,

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Mich. 6, 5. לִמְעַן יָדַעַתְּ to knowe. יֵן is joyned with the praterperfect tense or the indefinite, as Gen. 22, יֵן אֲשֶׁר עָשִׂיתָ because thou hast done, יֵן דִּהְיִיתָ that it may bee.

The want of a copulative conjunction and the superabounding of the same, are both sometimes used, as Habac. 3, 11. שֶׁשֶׁשׁ יָדִים Sunne Moone, that is sunne and moone. The want of the copulative doth sometimes note a partition, as Ilay. 17, 6. שְׁנַיִם שְׁלֹשָׁה נִתְּרִים two three (that is, two or three) cornes. The superabounding is Gen. 36, 24. בְּנֵי צִבְיָה וְאַיָּה וְאַנָּה the sonnes of Tibon and Ajah and Anah, that is, both Ajah and Anah. Psal. 76, 7. וְרֶכֶב וְסוּסִים and the (that is, both the) charret and the horse. Iob 23, 12. מִצִּוּתָּא לִפְתּוֹן וְלֹא אֶמְרִישׁ from the precept of his lips and I have not declined. Gen. 22, 4. בְּיוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם the third day and Abraham lifted up.

## CHAPTER X.

### Of the Pause.

**T**HE distinction of the sentence, and staying of the breath, is called a Pause, and hath commonlie the same place with the accent, It is two fold, either the note of the sentence begonne, or of the ending of the

the same. The Pause that noteth the sentence beginning, is set upon the top of the word and is two fold.

Rebia

Zaceph

as { דָּבָר  
דָּבָר

The Pause that noteth the ending of a sentence is in the lower part of the letter and is also two fold.

Athnah

Siluc. Soph pasuc

as { דָּבָר  
דָּבָר:

And these pauses doe often make long the syllable, as

פָּקֶדוֹ for פָּקֶד : יָדָה for יָדָה : אֶרֶץ for אֶרֶץ  
פָּקֶדוֹ for פָּקֶדוֹ : יָכֹלוּ for יָכֹלוּ : פָּקֶדוֹ for פָּקֶדוֹ and  
פָּקֶדוֹ for פָּקֶדוֹ. and so in other tenses, as Daniel  
9, 19. שָׁמְעָה for שָׁמְעָה heare thou, Nahum. 2, 9.  
עֲמֹדוֹ for עֲמֹדוֹ stand yee, In Iob is read both וַיֹּאמֶר  
and וַיֹּאמֶר : with the Paragogick ׀ the accent returneth,  
as Ruth 2, 7. תִּדְבָּקְךָ thou shalt cleave unto, verl, 9.  
יִקְצְרוּ they shall reap.

Here also is ל and ׀ set beefore words of one syllable,  
and also of two syllables accented in the former, as לֶבֶן for  
a prey, לִבְטַח confidentlie, and somtimes out of the  
Pause, as Iob 4, 16. וְקוֹל and the voyce.

There

There is a mark of uniting words in the Hebrue very often, and it is called Maqqeef, beeing a lyne drawne along from the one word to the other, as **בֵּית לֶחֶם**. The former of the words joyned together is commonlie made short by it, as **כָּל אֶמֶר, אֶתְּהוּה, עַל פְּנֵי** for **כָּל** So Ruth. 2, 15. **אֶהְיֶיכָה** take it. 1. Sam. 28. 8. **קִסְמִינָא** conjecture I pray thee, where short Camets is in stead of Holem in the middle syllable: 1. Kings 18, 16. **וַיֹּדֶלֶן** and hee told him, Segol for Tseri. But the last syllable ending with aspiration, is not chaunged, as **בָּא אִישׁ** a man came, **בָּקַדְתָּ בּוֹ** thou hast visited in him **הִנֵּה בֵן** behold a sonne.

Consonants that are sometimes aspirated before the most part not aspirated after the Pause. as **וַיְהִי בֵּימִי** and it was in the daies. Likewise after Maqqeef, if a word of one syllable ending in **ה** - or **ה** . goe before, as Psalm. 30, 11. **מַה בְּצִיעַ** what profit? Lastlie when the accent is further of in words of one syllable, or of two, the former accented, as Isay. 40. 7. **נִיבֶה בּוֹ** it bloweth upon it. 12, 1. **אֲנַפֶּת בִּי** thou wast angrie with mee. Isay. 44. 24. **עֲשֵׂה כָל** making all. Genesis 43. The same falleth out often with other consonants, as Gene. 28, 17. **מַה נּוֹרָא** how terrible. 3, 12. **נָתַתָּה לִּי** shee gave mee. Ier. 22, 14. **אֶבְנֶה לִּי** I will built mee.

Also the accent is often put back into the last syllable save one, because of makkaf, if a word of one syllable or of two syllables accented in the former, doe follow, as שָׁכַח אֱלֹהִים God hath forgotten, יְקָרָהּ הִיא shee is pretious: שָׁלַח מֶלֶךְ the king sent. Sometimes makkaf is omitted, as Psal. 5, 11. מָרוּ בָךְ they have rebelled against thee: 7, 15. יָלַד שִׁקָּר hee hath brought forth a lay. Iob 5, 11. שִׁבְּבוּ יֵשַׁע they are exalted by salvation. 18, 4. תִּעָּזַב אֲרֶץ shall the earth bee forsaken. And thus much of the pauses.

## CHAPTER XI.

Of the out-rule in the Pauses.

T H E R E is an out-rule of Pauses in the musically notes, which are of two sorts, some are called kings, and some servants. The kings have usuallie the vertue and place of the pauses, and belong unto the first sort of them, Segolta only excepted, which pertaineth to Atnab. There bee fifteen of them, whose names and formes (the most of them being set above the letters) are thus known.

The kings.

נָּ Pashra or pashet.

בְּ Azla, or Geresh or Teres,

יְ Grashin

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י	Grashin or Trafiin
פ	Pfic.
ת	Tiphha or Tarha.
צ	Zaceph gadol.
ב	Tbir.
ק	Ithib or Shophar Mucdam or Shophar Mashpell.
ט	Tlifha or Talfha gdolah or Tarfa,
כ	Carne Phara.
ז	Zarca.
ח	Shalsheleth.
ע	Pazer caton.
ג	Pazer gadol.
ס	Segolta.

Servants doe also often lengthen the syllable, in number they are nyne, the most of them placed beneath the letter, and are thus named and fashioned.

נ	Munah, or Shophar Munah, or Shophar jashar, or Shophar holec.
ז	Munah the vppermost.
כ	Mahpac, or Shophar happuc. It differeth from Ithib thus, it is in the end of a word, and Ithib in the beginning.

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1 Merca.

7 Merca cphula, or Tren hutrin.

11 Cadma. it differeth from Pashra thus, it is in the former letter, and Pashra allwaies in the last.

1 Tlisha or Sallha qtanna or Tarfa.

1 Darga or Shophargalgal.

11 Ierah ben jomo or galgal.

11 Gaja-

*And thus much for the musicall accents, so farre as the art and use of Grammar requireth.*


THE end of the Grammar.



CHRISTIAN RAVY BERLINAS  
HIS  
ANNOTATIONS  
Upon the Ebrue Grammar of  
P. MARTINIUS.

*Whereby every one, that is desirous to learn the holy language by the help of that book, and would not be like the simple, who learn without reason or understanding, may have a more clear knowledge of reason, and more sound judgements in learning or teaching that Grammar.*

On Chap. I.

 S in all other languages, so in the Ebrue, it is needfull, that the Grammar have not onely two parts, *Etymologie* and *Syntaxis*, but also that before *Etymologie* there be set down *Orthographie*, that is, such rules as give direction for the reading and writing of Ebrue, and no more, which must never be confounded with *Etymologie*. *Orthographie* consisteth of letters, vowels, thebaes, accents, and the points, *Maffiq* and *Dages*, to farre, as they are needfull for the reading of Ebrue reasonably well. Unto which purpose there is no absolute need of so many divisions and subdivisions, distinctions and subdistinctions, or definitions of the words, letters, and consonants: whence it followeth, that of all this 1. chapter you wil find nothing necessary for readings sake, but onely the two tables of

vowels short and long, pag. 5. 6. and consonants pag. 9. But to say that a vowel in Ebrue is a letter, and a consonant an half vowell, is but a conceit out of the latine tongue, from the grammar rules whereof men have taken too much, and put it unto that holy & most simple language, and by so doing have almost spoiled all that simplicitie, which cannot be found in any language of the *occidentall and septentrionall parts of the world*. So that it is but in vaine, to fashion the ebrue grammar after the greek & latine grammars. Such therefore as desire to learn to reade Ebrue, may passe over almost the whole 6. 7. and 8. pages unto the table of consonants. In which table let the reader take heed, that he pronounce not *y* as *gn* in the beginning of a word, or *ng* in the end, because none at all of the orientals doe use any such pronunciation, but alwaies pronounce it as a most cleare double (*aa*) full out of the throat.

### On Chap. I I.

**I**T is not needfull for the instruction of one that is a young schollar, or ignorant in the Latine, and so consequently of many logical terms and definitions, to make a definition of a syllable, whereby a learner shall think, that it is otherwise in this language, than in his mother tongue, and so being fearful of this holy and simple language, will seldom go on without a thousand conceits of this tongue, as if he did learn the language of *China*. Away therefore with such grounds of feare: ye know well enough, what a syllable is, out of your owne tongue. But that is untrue, (at least in this eastern holy tongue,) to say, that every severall vowell, as being a letter, is a syllable. There

is no such matter: but thus you ought to say. Because the syllable is long or short, therefore a vowel is here long or short. A long syllable is either simple of one consonant and a vowel, or compounded of two consonants and a vowel, but the vowel alwaies concluding the syllable; againe, the short syllable must be compounded of two, three, or foure consonants before and after the vowel, and stil have its ending in a consonant. All the long vowels then are ordinarily and naturally for the long syllable, and the short for the short syllables. Yet there may be a short syllable with a long vowel, and a long syllable with a short vowel, but it alwaies requireth then a *tonic accent*, which cometh between two contraries, a long vowel & the following back-coupling *sheva*, or a short vowel, and the following vowel long or short. So that the *accent tonicus* unto a long vowel giveth the nature of a short, and againe unto a short the nature of a long vowel: like as also doth *meteg* (improperly called an accent divide two friends) into two syllables, a long vowel & its following fore-coupling *sheva*, or a long vowel and a following vowel, long or short; or a short vowel and a following back-coupling (:), contrarie unto the *tonic accents*, which giveth then unto a short vowel the nature of a long vowel, that it may stand at the end of a long syllable. As for *sheva* we must know, that it is not a vowel, (no more than this line (-) is, which might doe the same in place of *sheva*, as I have drawn in the latine expressions,) but the minister and servant of the vowels. The nature and use of it is, to take a consonant, which hath no vowel, and bring it unto a consonant preceding or following which hath a vowel, and couple it together with them. Therefore it coupleth its consonant either to the consonant

Following

or to the

foregoing

1. Standing under the first letter, it cannot but chuse the following. פִּרִי <sup>frī</sup> בְּרֵאשִׁית <sup>brēsūt</sup> בְּדֹלָח <sup>bdolah bdellium</sup>.
  2. Standing after a consonant, with a long vowell, because that vowell endeth its syllable, and will finish a syllable. יִמְצְאוּ <sup>ymcāu</sup>.
  3. Standing after a short vowell, with an accent tonicus, which giveth it the nature of a long vowell. הַשָּׁמַיִם <sup>has šā mā jīm</sup>.
  4. Two shevaes standing together in the midst of a word, the second doth chose the following consonant. נִפְקְדוּ <sup>nifqdu</sup>.
  5. Standing beneath a consonant with a double dages (or forte,) it carrieth the second part of that letter (which must be pronounced out as standing twice) to the following, as
1. Standing under the last moving consonant either expressly or understood, it cannot but take the foregoing מֶלֶךְ <sup>wēlek</sup> עֶבֶד <sup>ēbed</sup>.
  2. Standing after the consonant with a short vowell, because that vowell cannot finish a syllable. פִּקְדוֹ <sup>fiq du</sup>.
  3. Standing after a long vowell with an accent tonicus, which giveth it the nature of a short vowell. לָאֵם <sup>laam mā</sup>.
  4. Two shevaes standing together in the midst of a word, the first sheva doth chuse the foregoing consonant נִפְקְדוֹ <sup>nif-qdu</sup>.
  5. When a letter standeth with a double dages (or forte,) it carrieth the first part of that letter (which must be pronounced out as standing twice) with a sheva, which bringeth back

as פִּקְדוֹן <sup>u</sup>fiq-qdū, in place back its first part unto  
 of פִּקְדוֹן <sup>u</sup>fiq-qdū the foregoing, as פִּקְדוֹן in  
 place of פִּקְדוֹן <sup>u</sup>fiq-qdū

6 Every sheba compounded alwaies carrieth its consonant  
 unto the following. אֶהְיֶה <sup>o</sup>ōho-lō.

7. Every single sheba after meteg by a long or short vowel  
 carrieth its consonant unto the following. בִּהְיֶה <sup>o</sup>ba-j-ta

And therefore { without } a meteg, { single  
 every qamets { with, or } there {  
 { without } following { compounded  
 { a sheba { but not } }

is { (short, <sup>o</sup> as כֹּל <sup>o</sup>ko! וַיִּשָּׁם <sup>o</sup>vaj-jā-qom אֶכְלוּ <sup>o</sup>oklō  
 { long, <sup>a</sup> as הֶבְיֶה <sup>a</sup>ā ha-bā and הֶבְיֶה by אֶ.

And again { with } a meteg, { single  
 every qamets { with } there {  
 { out } following { compounded  
 { a sheba { }

is { long, <sup>a</sup> as הֶבְיֶה <sup>a</sup>hā j- tā fá-qdā  
 { short, <sup>o</sup> as אֶהְיֶה <sup>o</sup>ō ho-lō { but here it maketh up a long  
 Syllable, because it hath a meteg,  
 improperly called an accent.

So then, no short vowell without a meteg or ac-  
 cent tonicus, can have the nature of a long vowell, to  
 stand at the end of a syllable, or to make a long syl-  
 lable, except two, (־) parah and (ֿ) segol following  
 אֶהְיֶה, in which case they are understood to ex-  
 clude



בְּקֹר bo qe-r וַיְהִי vaj-bi עָרַב ā re-b וַיְהִי vaj-bi  
 אֶחָד āhhaa-d יוֹם joo-m

and so forth through the whole Bible, the same way.

*On Chap. III.*

**T**His chapter hath in it two parts, the first apper-  
 traineth unto Orthographie, from the beginning  
 unto notation, the second unto Etymologie, where he  
 beginneth to speak of notation. So that this is the  
 first author, that hath joyned two diverse parts of the  
 Grammar together in one chapter, wherein some o-  
 thers have followed him, which is very strange.  
 Now then you are to observe, that the accent is *toni-*  
*cus* in every word, when it standeth at his right  
 place and proper letter: but it is Euphonicus even  
 when the same accent standeth not at its right place,  
 and proper consonant. And because this author doth  
 not name (nor any other Grammarian, as I conceive)  
 the consonant of the *accent tonicus*, therefore you are  
 here to note these rules for the place, viz. at what  
 letter or consonant it must necessarily stand, it being  
 more usefull, rather to know at what letter it stands  
 than at what Syllable. It standeth therefore

*I. In the Verbs*

1. Ordinarily at the second radicall, as פִּקֹּר
- פִּקְדָנוּ פִּקְדָתָ פִּקְדָתָּ פִּקְדָתָּהּ פִּקְדָתָהּ
2. From the second it passeth unto the first, if the  
 second be mute or cast away, as הוֹקֵם אֶקוֹם
- הִקֵּם or in *fiqqad fuqqad hiefaqqed*, otherwise  
 called



called the 5.6.7. declension the third radicall being cast away, as וַתִּתְּכֶם וַיִּתְּגֹל וַתִּתְּקֶשׁ וַיִּצְוּ וַיִּכְלּוּ  
or by ת formative of hitfaqqeed after the usuall transposition with זצסש is past, as יִשְׁתַּחֲוּוּ *jisf-ta hhu* in place of יִשְׁתַּחֲוֶה *jisf-ta hha veh*.

3. From the second it passeth unto the third radicall if it receive a vowell, as סִבְתִּי סִבְתָּ סִבְתָּ

תִּפְקְדִי פִקְדוֹ פִקְדִי פִקְדָם פִּקְדָה פִקְדוֹ פִקְדָה  
c. תִּתְּפַקְדוּ הִתְּפַקְדוּ תִפְקְדוּ יִפְקְדוּ הִפְקְדוּ

4. From the second it passeth unto the servile going before the first radicall, when the third radicall is cast away, as וַיִּשָּׂא חֲרָף יִצְרָף יִרְפָּ וַיִּדָּא וַיִּדָּא  
וַיִּבֹ וַיִּבֹן וַתִּבְנֶה וַיִּשַׁע וַיִּחַר וַתִּרָּא וַתִּתְּעַ וַתִּשָּׁק  
וַיִּטּ וַתִּרְבּ וַיִּקֶּן in the last whereof ן the first radicall is cast away without compensation of *dages forte*, because the second radicall ט hath not a vowell.

5. From the second it passeth unto the servile following after the last radicall, as פִּקְדָתָם תֵּן *sqad-ten* *sqad ten*.

### II. In the Nownes.

1. Ordinarily at the second radicall, having a long vowell, or if the third hath a short, but not following a *dages forte*, as שׁוֹמְרֵת שׁוֹמְרֵת *someret*  
*fog-det*



*fogedet* פִּקֵּד *fogeed* צִדִּיק *zaddiq* עֲצִים *axium* דְּבָרִים

*dabaar* אָדָם *adaam* or if the first hath a (:) then

the second may have a short vowell. as שְׂכָם *skem*.

2. From the second it passeth unto the first, if the second receiveth a short vowell. as מֶלֶךְ סֵפֶר *sefer*

*malek* אֶרֶץ *eretx* or if the 2 (being *vau* or the same

with the third) be mute or cast away, as מְקוֹם *ma-*

*qoom* תָּם *taam* הָיָה *bbeen* רֵיב *rijb* טוֹב *thoob* כֹּל *kool*

גֹּוֹר *gour* & also קֶשֶׁט *qoost*, because the second hath a back-coupling sheba.

3. From the second it passeth unto the third, if it receiveth a long vowell, as מַלְכָּה פּוֹקְדָה *fo qda*

*malka* אֹכְלָה *okla* or a short vowell (-) following a

short hirc or (.) following a mute consonant that is, if the following servile hath a short vowell,

as שְׂאִסְיָה דְּבָרֶיךָ *dba ra ka* אֲנִיִּים *ox najim*

שֹׁשְׁבַיִךְ דְּבָרֶיךָ *dbarajik*.

4. From the second it passeth unto the servile going before the first radical, when the third is cast away as לְמַעַן *lma an*.

5. From the second it passeth to the servile following after the last radical in הֵם הֵן כֵּם כֵּן *yea* though there go before a mute *lood* formative of the Plural and

& double number both Mascul. & Fæm. as בְּנֵי־יָדָד bēnē-yādād

בְּנֵי־יָדָד bnoteka, bno tajik. and so too מַלְכוּתֵי־יָדָד mal-kuteka מַלְכוּתֵי־יָדָד mal kutajik or standing at the place of the third radical cast away, as שְׁנֵי־יָמִים sna ta jim in place of שְׁנֵי־הַיָּמִים sna ha ta jim And also at עֲבָרֵי־יָדָד ib rūj jīm עֲבָרֵי־יָדָד ib rūj joot.

And thus far I have spoken of the ordinary station or analogicall place of the *tonic* accent by a consonant: Now followeth the extraordinary station or anomalicall place of the *tonic* accent. I. Every *tonic* accent standing above or beneath a consonant is sometimes cast or taken wholly away, when by the nature of the text or subject, two words are to be read as one, without stay between the words: because they both make up but as one compound word, and therefore the first word hath a signe thereof by a line *maqkeef* (improperly called an *accent*) whereas the first hath then no need of an *accent tonicus*, but may retaine its *meteg*, if it hath one. I I. Every *tonic* accent may be cast unto the following letter, in the præter tens, by a conversive *Vau* before it, which converteth the signification of the præter tens unto the signification of the future, as וְהִבְדִּילָהּ vhib-di lā in place of וְהִבְדִּילָהּ vhib dij la as I say הִפְקִידָהּ hisqijda. I I I. Every *tonic* may be brought backward unto the forgoing letter. 1. By the same conversive *vau*, standing before the future tense, and converting the signification of future unto the signification of præter tense, the signe whereof is *fatah* or *qametz* beneath that *vau*. as וַיֵּשְׁבּוּ vāj ja qom which abideth

abideth true, if the last syllable save one be long, not short, and the last syllable end with a moving letter. But if those two conditions have no place, then that *vau* conversive can not carrie back the accent *tonicus*.

2. after a monosyllable or before as **אֶל תִּלְלָבְּהֶם** *al til lābbem*, in place of **אֶל תִּלְלָבְּהֶם** *al til lachbeem*. because of

the neere following of two *tonic* accents, standing together in a word monosyllable, which alwaies hath its accent, and going before a long word, which hath its accent at the last syllable, or if the second hath its accent in the last but one. **קָרָא לַיְלָה** *qāra lāi la*, in

place of **קָרָא לַיְלָה** *qāra lāi la*, and **הַשְׁמַר לָךְ** in place of **הַשְׁמַר לָךְ** 3. In verbs w<sup>e</sup> have the 2 rad.

(whither it be *Vau*, or like unto the 3) mute or cast away, in the 1. 2. 3. 4. declension, otherwise called *faqad*, *nisqad*, *hisqiid*, *hosqad*, in all verball tenses (for participles are not reckoned, nor are indeed verball tenses) where the 3 radicall should have the accent, reject it at the 1. rad. 4. In the 3 declension (otherwise called *hisqiid*) in al verbal tenses ending in **הוּ** servile after radicall letters, the accent standing not as ordinarily it doth, at the third, but goeth back to the 2 radicall: except **ה** ending with *muun* in the syllable **נָה** *na* because **ה** there is but paragogick, not

forming any thing, but the *muun* is the letter, that noteth the person number, gender and tenses. as **הַפְקִידָה** *hisqiyda*, **הַפְקִידוּ** *hisqiydu*, **הַפְקִידִי** *hisqiydi*, **הַפְקִידוּ** *hisqiydu*, **הַפְקִידִי** *hisqiydi*, **הַפְקִידוּ** *hisqiydu*, contrarie unto all these terminations in all the other declensions, where alwaies the accent *tonic* standeth at the third radicall.

5. In

5. In certain words; as **אָנְכִי** I, and **אַתָּה** thou, whereof cometh **אָנְכִי** *anoki* **אַתָּה** *attab* if they have a right great *accens tonicus*, *atnah*, *silluq*, *rebia*, *sagesqaton*, *merca*. 6. ה being put at the end of a word signifying time or place, which the grammarians call then ה *locale*, but yet should call it also *temporale*, (and alwaies noteth a motion in or unto the place or time) carrieth back the accent from the 2 radical unto the first, as from **שָׁכַם** *skem* it becometh **שָׁכַמָּה** *jek ma* except there goeth before a double sheva, then the accent standeth at the third radical, as **מִזְרַחָה** *miz rehba*. 7. If that ה affirmative of the gender be added to ה the 2 affirmative of the same, then the *tonic accent* wil stand by the 3. rad: and not by the first affirmative, where otherwise it ought to stand, in place of **נִפְלְאָתָהּ** *nifleata* from **נִפְלְאָה** *nifle a ta* 8. *Atnah*, *silluq*, *sagesqatboon*, *rebia*, *sagolta*, *merca*, and *soffasuuq* (improperly called an accent following alwaies after *silluq*, i. e. the two points, being the signe of the end of a verse in scripture) by the verbs ending at הוי (not וה) principally standing at the last of the verse, do cary their accent tonic from the third unto the second radical; as **מַלְאֵן** *ma le u* in place of **מַלְאֵן** *ma leu*, **אַבְדָּה** *a bda* in place of **אַבְדָּה** *a bda*. 9. That same doth ה being meerely paragogick in nouns and verbs, as **קוֹמָה** *qu ma*, and **קוֹמָה** *qu ma*. 10. The same doth י paragogic in some words as **סָרַתִּי** *sa ra ti*.

All

All which most accurate observation of the places analogicall or anomalicall of the *tonic accent*, is most necessary to be considered at the letter, rather then by the syllables, which is more dull, giveth lesser use, and maketh the reader farre lesse attentive of these misteries of the scripture; therefore in these parts he hath need, to be the more exact.

*Of the formes of the tonic accents.*

They have either diverse or the same formes, onely inverted or differing by situation. As. 1. *Fasta* and *qadma* have both the same figures, but are distinguished by the *situation*. For *Fasta* is onely at the end of a word, but this *qadma* standeth at the beginning or middle of a word. 2. *munah* and *mahsak* have contrary figures: and out of the *mahsak* inverted becometh *jetib*. But by the sloth or unchristian carelesse of the correctors of the Bible, both have gotten almost one figure, saving only, that they are distinguished by the *situation*: for *jetib* is alwaies set before the two points at the beginning of a word, but *mahsak* hath its place after the two points at the middle of a word, or for the most part at the end. 3. *Tifha* and *merca* have the same figure, but opposite.

4. The same *Tifha* and *meaile* have but one figure yet have diverse places: for *meaile* standeth at the beginning; but *tifha* at the end or at the middle of a letter. 5. *Atnah* and *Ierah ben jomo* (the moone of one day, otherwise called *Galgal*) have the same figure but inverted. 6. *Tifsa gdala* (the greater) and *qibanna* (the lesser) have the same figure, though the one inclining unto the other, and the *gdala* standeth at the first letter of a word, but *qibanna* at the last consonant

7. *Fasta*, *Zarka*, *Sagolta*, & *Tifsa qibanna*, stand at

the last consonant, and *Thisfa gadda, lattiib and meaila* stand alwaies at the first letter of a word. Hereunto may be added for distinctions sake, that *Rebia* (which hath been a square point, wherof it hath its name) standeth alwaies at the top of a consonant, but that point called *Elolem*, is lesser, and standeth at the left hand of that letter, which it is to move, and thus is the distinction of these two points very easie. *Meteg* is not properly called an *accent* (neither *maggeef*, *Fsiq*, and *soof fasiuq*). His nature is quite contrarie unto the *tonic accents*, because these bring two enemies together, that they may stand peaceable, but *meteg* divideth two friends into two syllables, which would be of one syllable, and giveth unto every short vowell the nature of a long vowell, that it may stand alone: by occasion wherof the *single* and *compounded sheva* becometh *fore-coupling*, which otherwise hath been *back-coupling*; as *תַּאֲכֶה* *ta'aceh*, *tu facies*. & by the long vowel *al*, it sheweth that the vowel is long. His place is alwaies before the *tonic accent*, at the second syllable from it, as *הִתָּה* *ha'jtā* *אֶהָבָה* *āhabā* where the *single* & *compounded sheva* is improperly taken to make up a syllable. And if the word becometh so long, as to have yet two other syllables for that place of *meteg*, it may stand there too, as *וַיִּפְּצוּם* *vū nfo' zctēm*, the onely *accent tonic* being at *tem*. But that the place & nature of that *meteg* may be the better understood, the reader may take notice, that the same *meteg* or *accent tonicus* is to be found in *latine*, as in *sā pientia*, the *accent tonic* is at *en*, the *meteg*

*meteg* is at *fa.* in *mūltitūdo*, or *mūltitūdinem*, *mul* is with *meteg*, in *tu* is tonic accent. In other long words, as *Conturbabantur Constantinopolitani*, in *nu me ra bi li bus sollicitudinibus*, the accent tonic is at *ban, ta, bi, di*, at the rest of the long, with an interposition of two or one short syllable, unto the tonic accent are *metegs* foregoing before the right tonic accent. There is yet an other place of a *meteg* very strange, and without al reason following a *dagees forte*, in so much, that the Jews themselves call it the stranger, *nokri נכרי*, or *mit nak keer, מתנכר* and there are but a certain number of them to be found in the Bible. To conclude that of accents. It is the greatest shame both for Christians and Jews, that they have not esteemed them thus far, to reckon them up, & to let slip none of them, & not to look for them as for great mysteries, of which part *D. Bohlius* in his grammar is very full, and diligent.

### Of Notation.

**A**LL this unto the end of this chapter is true, and well spoken, but I feare, least such large observations out of other grammars, shall make this holy work and tongue to be too much doubted and feared. Therefore it would have been enough to say, that, in this holy tongue we looke not for primitive and derivative, but three letters or consonants being the root, ordinarily at the infinitive *sq(a)d*, all the rest descent from that monosyllabicall roote, by addition of certain servile letters. to know all which, you are well to note in the paradigme or example of all the verbes, these foure things 1. The three radicall letters, and their

M 2

place,



place, 2. the servil letter and their place and number. 3. the number & place of vowels long or short, *sheva* and *dagees forte*, 4. and lastly the place of the *tonic accent* and *meteg*, at what consonant they stand, & those four at every word of the paradigma are to be observed. So that thus the Grammarians should have more recommended the tables of paradigma, that out of them, as out of a mirror, the learner might see more in a little paper, than many sheets of paper otherwise could teach: it being certain, that so many ebrue words as you see in the paragimne, so many rules, (and they very large) should have been set down. And lastly, that here be no compounded words at all, except in proper names, and with *min*.

### On (chap. IIII.

In this chapter is to be found a three fould distinction and subdistinction. A word is with number and without number. This is subdistinguiſhed into the genders male and female, & common unto both. And then againe, a word is either finite, or indefinite. That finite is of number and gender, that indefinite likewise either by gender as *אִשָּׁה* or number, as *פְּקִיד*. Grant all this to be true, as it is; yet this I say, that none of all these distinctions are needfull for the first learner, but only this, that except the roote or Infinitive, all the rest of verball tenses, or nownes have singular and plurall number, and are either of male or female gender, except *אִשָּׁה* which hath both: and where there standeth but one termination, there that same is to be understood to stand twice, that is, to be common unto both male or female. And one that doth not



yet know latine or greeke (which sort of men I have  
allwaies in my mind, and my principall aime is to helpe  
them, rather than the learner, which have no need of lear-  
ning from me) may be able to understand a thing, being  
so plain propounded, with out many subdistingti-  
ons. And I hope, that we may teach now by this,  
or some other grammar the unskilfull in logick, latine  
and greek. and God grant, that this sort of men would  
fall on the ebrue, and not feare so much that most  
divine learning.

On Chap. V.

**W**E know well enough what word a noun is,  
here we should say, that thole nounes, which  
are by nature or art allwaies double, as hand, foot,  
eye, eare, lip, breast and such others, have in ebrue  
the same termination *im*, with those of the plurall  
number and masculine gender, save one vowell *parab*  
is added before *im* making it *aim*, whither of male,  
or female gender, as *regel* רגל a foote, in the plurall  
number it should be *ragliim* רגלים but being by na-  
ture double it must be *raglajim* רגליים. And here he  
should have given a rule for the knowledge of the  
gender of the nounes, whereof D. Buxtorf: in his *the-  
saurus grammaticus* hath (without neede) made nine  
pages, whereas it is very easie to be known either  
by the signification or termination of the word, or  
by the next following or foregoing verbs, pronoun,  
or noune adjective, in such words, as have not any  
female termination, which is onely the letter פ,  
having alwaies before him a (◌) and the accent *tonicus*  
the which letter hath the same office by the verbs

and nownes. In which place frequently is set the consonant *n*, which alwaies is found in the plural number, *n* being found alone in the singular: but *n* also in the singular, if there followeth the same *n*, or unto that *n* should be added other letters and consonants. Therefore the signification of the word may very well shew in most part of all the nownes, whither they be of male or female gender: thus. 1. Nownes of men and of manly exercises and offices, of rivers, hills, mountains, people, moneths, are all of the male gender. 2. Nownes of women, womens exercises and offices, citties, regions, and all double members of the body of mankind or beasts, and likewise the foure parts of the world, east and west, south and north are all of the female gender, with or without *n*, in some places, with the names of beasts the name of male and female is added. 3. Besides by the verbs, adjective nounes, and pronounes, added unto the substantive nounes, men may come well enough to know, in the text of the Bible, the gender of every nowne.

*On Chap. 6. and 7.*

**T**HESE two chapters are very long, because things are taught here, which should & would and might, yea must be taught farre otherwise. If all things must be put in those chapters, which can be said of the masculine and feminine nownes, then here is to little spoken. But if that onely should be said, which here ought to be said, and the right reasons inquired of. mutation of the vowells in its due and fit place, then here is spoken far too much. Note therefore this well. All that is here set downe, and spoken of the mutation of the vowells, that indeed cometh here not to the purpose: because at that mutation ariseth not out of the first & second declensions

declensions, but all out of other principles: ye shall finde them at the end of the notes, where we will treat apart of the mutation of the points, so much as the roome of our annotations wil permit. Secondly. There is no need, to make two declensions. Fore nouns have onely seven terminations in all, 3. of singular. פֹּדֶק, פֹּקֶה, פֹּקֶחַ, 4. of plural and dual פֹּקְרִים, פֹּקְרִים, פֹּקְרִים. And sundry Grammarians make about seven terminations much stirre, to make up two declensions, for two diverse genders, because in latine and greeke it is so distinguished. Thirdly. That *m* or *n* is the plurall (yea and some singulare) termination of *m* and *nim*, in and *ain* being meerely paragogic, without any important formation in this place (because *lood* is the most chiefe formative of the duall and plurall number) are to be cast away, when the word receaveth an affix pronounne, or a following nounne of the genitive case, for more rash pronunciations sake, whereby likewise the accent goeth further unto the end, or at last from one letter unto the next, lecond, or third consonant.

Fourthly. that what is here spoken of the mutation or abjection of the consonants might faare better have been reserved with all other anomalies of consonants for a chapter a part, or put by the anomalies of consonants at the anomalicall verbs, the mutations and abjections of the consonants being both here and there the same; therefore whosoever desireth to learne out of this book the Ebrue precepts of Grammar, let him be admonished, to consider every line through these two chapters, which speaketh of 1. consonants 2. vowels 3. accents, and let him take those a part, and observe them well: in so doing,

they shall get the more cleare understanding of this grammar, being without the helpe of a master; because in those three points consisteth whole *Orthographie*, which teacheth to reade, and the whole *Etymologie*, which teacheth to give reason of every word in the Bible; except the most parts of the masoreticall annotations in the Bible marked with a circle, thus (o) howsoever we may give reason for them too. Fifthly all the rest of the rules in those two chapters are well to be observed, which treat of words having masculine and feminine or contraire terminations, and of the nownes, that want the singular or plural number or have them both.

*On Chap. VIII.*

**I**F the grammarians had not the anomalies & defects of the pronownes in latine and greeke (where there is more reason for them) yet in their memorie and had never yet learned great grammars, but some little compendious ones, they would have made more plaine worke about the pronownes here.

For what need is there here to speake much of many anomalies and defects, I cannot tell, where they are; learne you the pronownes, and observe, that you have but ten whole pronownes, of which cometh the contracted ones, called *affixes*, as they are here set downe, and remember, that these pronownes are every one singular by termination, whereof five are singular by signification, as 1. **הוא** and **היא**, **הוא**. 2. **אני** and **אני**. 3. **אתה** and **אתה**. 4. **מה** and **מה**. 5. **זה** and **זה**. and foure are plural by signification, as 1. **אנחנו** and **נחנו**. 2. **אתם** and **אתם**.

אֵל 4. קִנָּה הֵן and הִמָּה הֵם 3. אֶתְנֶה and אֶתֶּן  
and אֵלֶּה. But the tenth אֲשֶׁר hath by the latine  
termination the signification of both the number and  
gender. Wherefore you are carefully to observe  
the *affix* and *præfix* consonants, descending from  
those pronownes.

On Chap. IX.

**N**OW we come first to the right matter and  
worke of observations and annotations, so  
that, if I would speake on this subject so much, as  
might be needfull, my annotations would growe  
bigger, than the grammar it self. Therefore in plaine  
and short tearmes, though those definitions of verbs  
tenses and persons be true, yet being things com-  
monly knowen, yea by every boy, that hath been but  
a short time at the school, & that they wil but com-  
ber the mind, if you stay on them in this place, wher-  
fore passe them over, and goe on further.

That the author sayth, that the *pretertense*, and  
the *second future* are used often for the *presenttense*, is  
true, but that observation is for the syntax, not for the  
Etymologie, for no presenttense is expressed by them,  
when thy stand alone, but when thy are in the text  
of scripture. And if the author would speake here  
again of the guttural letters & mutation of vowels, &  
so often as occasions are to present them, he should  
have need of more than an hundred places I warrant  
you. It is therefore far better, to put all the mutation  
of the vowels in one place. And he hath to much lo-  
gick, when he makes out of the imperative (*a thing  
simple, and presently understood*) the first future tense,  
wherein also some men not circumspect enough  
have

have followed him, and in my opinion without benefit and use. It would make lesse trouble to young schollers, to retaine the old, best knowne, and farre more signifying name of the imperative. Wherefore courteous Reader, and thou young schollar, I pray thee think thus. That there is in Ebrue 1. a present tense in the imperative, but in the 2. person only, as <sup>ל</sup>עֲשֵׂה *ace, face*, in place wherof is *fac, doe thou*. 2. there is a future tense of three persons, beginning at the first, <sup>א</sup>עֲשֵׂה *eece, faciam, I will doe it*. 3. there is a pretertense being also of three persons, beginning at the third. <sup>ע</sup>עָשָׂה *aca, fecit, he hath done*, what he had promised to doe, at the command of his master. And in this order I, (*following many learned men, and above al the most eminent master, nature it self*) wish, they may be set hence forth so, that the Infinitive, (*being without al doubt, and by authoritie of al the Iewes, and many very learned christian Grammarians, maqoor i. the fountaine or root, because there may be an hundred examples found of ths, which shew the 3. radicall letters full for ten examples of the pretertense*) may have the precedency, and then may follow the imperative, and after ward the future, and lastly the pretertense. And if ye would see the degrees of composition of servil letters, with and about the radicals, you shal finde them thus. The Infinitive (*which is the root*) hath no servile formative. (except <sup>ה</sup>ה and <sup>ן</sup>ן paragogick after, and <sup>ל</sup>לְ the formative of the gerunds before the radical letters.) The imperative hath but three affirmatives <sup>ו</sup>וּן *jood vau nuum* (*item ה and ך paragogick*) after the radicals. The future tense retaineth the affirmative letters in thaire place, and taketh foure more

more, viz. <sup>1231</sup>אֵת before the radicals (*except againe here the former paragogick letter ה and י*.) The prätertense taketh out of these foure *præformative* only two <sup>ת</sup>tan and <sup>נ</sup>nuun, and out of the first three *afformative* two <sup>ו</sup>vau and <sup>נ</sup>nuun and besides those 4. two others <sup>ה</sup>be and <sup>ם</sup>meem, and putteth them all after the radical letters, and so maketh them all *afformative*. I say nothing of the letter *jood* in *saqude* פִּקְדוֹתֵי the first person, because it is but meere *paragogick*, no *afformative*, as appeareth out of the *caldee*, *lyriac*, *arabic*, and *ethiopian* tongues, which foure are the very same with the *Ebrue*. You see then, that the *prätertense* hath the greatest *composition*, the *future* lesse, the *imperative* yet lesse, the *Infinitive* nothing at all. So that you may here perceave, that the order of this author and all others, is not after the naturall *composition*; being the best way, to beginne at all from the most simple, and so go on further unto the compounded: and from the lesse compounded, unto the most compounded of that sorte. Nor doth this, and many other authors, set downe simple enough the true *formative* letters, and distinguish them from the *paragogick*. Yea that *observation* of his, that the last vowels *Patah* (*where he hath left out two other zere and holem*) before the *afformative* ה and י should be lost, is of small reckoning, especially because he giveth no reason for it, which is, because the *tonic accent* goeth from the 1. unto the 3. radical. Which I say not, for to crosse this noble ancient grammariā, as if he did tell a tale, or the untruth; no, but that the mutation of the vowels long or short is not here in his proper and due place.

On Chap.



## On (hap. X.

THat the author teacheth all sorts of verbs to be either *regular* or *irregular*, was a received rule in his time, which is now 78 years past, but since that *Erpenius* wrote, to this day all the *Grammarians* find a far more easie way, by showing, that all the verbs are *regular*, which giveth unto the learner more courage & delight, so that all those esteemed *anomalies* are taught by verie few rules. Besides that, according to his *definition* of *regular* and *irregular*, we cannot find any verb *regular*, nay the *paradigma* or *saqad* in some declensions hath in the consonants two anomalies, the same with *נאגאס* *nagas* and *סב* *sab* (besides many other speciall anomalies in *consonants*) and in *bisquid* the anomalie of the place of accent, and through all, many *anomalies* of the vowels. So that we must go on first, to reduce the *paradigma*, *example*, or *rule* and the *analogie* of all the verbs, unto more *analogie*, before that it can be the true *analogie* of all verbs. And of all others, that is most unright, to say, that the *verbs* onely are *regular* or *irregular*, whereas *nounes*, *pronounes*, *participles* and *separate particles* (as they call them, being all *nounes*) are of the same nature, issue and roote, and therefore must be also *regular* and *irregular*, like the *verbs*. And because I say, that in *Ebrue* there are no more, besides the roote, then *nounes* and *verbs*, both which have but one *generall anomalie*, therefore the same two rules of *anomalie* may be applied unto all parts of the *Grammar*, which *analogie* and *anomalie* consisteth in *consonants*, *vowels*, and *accents*; and so the whole *Etymologie* may very well be brought into 3 chapters 1. of *consonants*. 2. of *accents*. 3. of *vowels*. The *distinction* of the *declensions*, and order of *qal* or *saqad*, *nifqad*, *bisquid*, *hofqad*,  
and



and then *figgeed*, *fuggad*, *hitfaggeed*, *fogeed*, *foqad*, and *hitfogeed* is very well, and I wish, that Doctor *Buxtorfius* had followed the same, seeing it is well known, that he writing 38 years after this author, commended this grammar. Now as touching the *out-rules* (*Courteous Reader*) I beseech thee altogether to think, that they are not needfull in any tense, and therefore they might have been spared. For the fault of the *Grammarians* generally is, that they put not the frequent occurrences in the *mirrour* or *paradigme*, whereby they are constrained, to adde many *observations*, because they have made the analogical *paradigme* imperfect. As here in the tenses through the whole *Fagad* (or first declension) yea the second too, all have at the second radical 3 vowels, not one or two, *fatab*, *zere*, and *bolem* as they are in *arabic* just the same). Because there are so many hundred of examples of *zere* and *bolem*, that it is a shame to leave them out. The other part of all *out-rules* are the *Consonants*: and all these *observations* or rules might be brought together into one chapter. this done, an hundred anomalies, (now so esteemed) would make up a very good *analogicall rule*. Therefore in all the *out-rules* ye have these two subjects, *vowels* and *Consonants*. Of the order of tenses I have spoken sufficient on the preceeding chapter. Here I say, the *participles* are all to be put out, and to be set down by the *nownes*, because they are *nownes*. For why should we write of one thing again and againe? and also by this meanes we have no need to make in the *syntax* a new longe chapter for the *syntax* of the *participles*.

This is well done p. 43. lin. ult. to put *נָאָס* *nagas* here after the manner of *נִסְגָּד* *nisgad*, because the whole *נָאָס* *nagas* is of the same *anomalie*, which hath  
the

the *paradigma* in the *Infinitive*, *Imperative* and *Future tense* of *nisqad*, the rule whereof is this, viz. Everse radical or servile with a backcoupling *sheba*, in verbes or nounes is cast away; and if it be possible, it is compensated with a *dages forte* in the following letter: & if it be guttural, or if in any case, that *dages forte* is cast out of the following, then to be compensated with a long vowel. The reason whereof is, because a short vowel cannot make up a long syllable. And that compensation cannot be done, if either before *naun*, there stand no letter at all: as in the *roote* and *Imperative* of *saqad*, or if the following letter hath not a vowel or *sheva* forecoupling. The *future tense* is farre better to begin at the first person, not as the pretertens, at the third person. So that this author and ten other grammarians had done far better, if they had used that order of *D. Buxtorfius* in the future tense, viz. to begin at the 1. person, like as the root & the imperative of *saqad* put *sqood*, *sqad*, *sqeed* before *sqidi* *sqidu*, and not after them. Neither is the pretertense to begin at the first person, as some men would have it. Because both these tenses are of diverse nature. the future put the servil letters before the roote, the pretertense puts them all after the roote; moreover that there is a naturall order in the tenses, which I have shewed on the preceeding chapter.

On Chap. II. 13. 15. 17. & 19.

AL the matter herein contained should have been spoken of in its proper place by the nounes. And likewise as the grammarians before this author have made a *paradigme* of the formes of verbs, thorough all the declensions, so it had been done well by the author, if he had made such *paradigme* of all the outward formes of nounes; and so having first spoken of the verbs, then afterward of the nounes in there

there due order, and at one place, and so to have shewed the formes descending of every declension. Besides that the place of the words of four letters is not well placed in chapter 19, because they are not verbals, and so come not out of the 8 declension פִּקֹּד, so is it cleare, that likewise as the rest of the words, we will find also these well enough in the table or paragigme of their divers formes in generall, which is left out almost by all grammarians; and therefore I wil put herein a piece of the form, as I would have, of that table or paradigma, following the naturall course of the vowels short and long.

5	4	3	2	1
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד 1.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד 2.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד 3.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד 4.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד 5.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד 1.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד 2.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד 3.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד 4.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד 5.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד 1.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד 2.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד 3.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד 4.
פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד	פִּקֹּד 5.

1. פֹּקֶד	2. פֹּקֶד	3. פֹּקֶד	4. פֹּקֶד	5. פֹּקֶד
2. פֹּקֶד	3. פֹּקֶד	4. פֹּקֶד	5. פֹּקֶד	6. פֹּקֶד
3. פֹּקֶד	4. פֹּקֶד	5. פֹּקֶד	6. פֹּקֶד	7. פֹּקֶד
4. פֹּקֶד	5. פֹּקֶד	6. פֹּקֶד	7. פֹּקֶד	8. פֹּקֶד
5. פֹּקֶד	6. פֹּקֶד	7. פֹּקֶד	8. פֹּקֶד	9. פֹּקֶד
1. פֹּקֶד	2. פֹּקֶד	3. פֹּקֶד	4. פֹּקֶד	5. פֹּקֶד
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3. פֹּקֶד	4. פֹּקֶד	5. פֹּקֶד	6. פֹּקֶד	7. פֹּקֶד
4. פֹּקֶד	5. פֹּקֶד	6. פֹּקֶד	7. פֹּקֶד	8. פֹּקֶד
5. פֹּקֶד	6. פֹּקֶד	7. פֹּקֶד	8. פֹּקֶד	9. פֹּקֶד
1. פֹּקֶד	2. פֹּקֶד	3. פֹּקֶד	4. פֹּקֶד	5. פֹּקֶד
2. פֹּקֶד	3. פֹּקֶד	4. פֹּקֶד	5. פֹּקֶד	6. פֹּקֶד
3. פֹּקֶד	4. פֹּקֶד	5. פֹּקֶד	6. פֹּקֶד	7. פֹּקֶד
4. פֹּקֶד	5. פֹּקֶד	6. פֹּקֶד	7. פֹּקֶד	8. פֹּקֶד
5. פֹּקֶד	6. פֹּקֶד	7. פֹּקֶד	8. פֹּקֶד	9. פֹּקֶד
1. פֹּקֶד	2. פֹּקֶד	3. פֹּקֶד	4. פֹּקֶד	5. פֹּקֶד
2. פֹּקֶד	3. פֹּקֶד	4. פֹּקֶד	5. פֹּקֶד	6. פֹּקֶד
3. פֹּקֶד	4. פֹּקֶד	5. פֹּקֶד	6. פֹּקֶד	7. פֹּקֶד
4. פֹּקֶד	5. פֹּקֶד	6. פֹּקֶד	7. פֹּקֶד	8. פֹּקֶד
5. פֹּקֶד	6. פֹּקֶד	7. פֹּקֶד	8. פֹּקֶד	9. פֹּקֶד
6. פֹּקֶד	7. פֹּקֶד	8. פֹּקֶד	9. פֹּקֶד	10. פֹּקֶד
etc.	etc.	etc.	etc.	etc.

And so farre I have shewed a platform of that new  
table of paragigme, as I would have, o. all the forms  
of the nownes throughout this holy language.

On Chap.

## On Chap. 12. 14. &amp; 16.

IN all those chapters are the same observations to be repeated, which have been set down on the 10 chap. Had this author set down enough of vowels in the paradigme, as well beneath the radicall letters, as servils, thē there had bin no need of out-rules for every tense, & some few observations of the cōsonants. & it had bin better, the order of persons in the future tense, & superfluity of particles being taken away, he had shewed on chap. 14 the analogicall forme of *figgeed*, thus פִּקְקֹד, whereof comes פִּקֵּד, because in so doing, a generall rule might have been made, that all the letters or consonants, which are to be written double, alwayes must be cast away whither *servill* or *radicall*, (if they have a back coupling *sheva*.) Which rule may be applyed unto סָבָב *sab*, in place of סָבָב *sabab*: or lesse if there be two radicals, the first may remain in some verbs and nounes, but usually cast away, not onely with the backcoupling *sheba*, but likewise with a vowel, and to be compensated by a *dages forte* or long vowel, like as in the consonant *Neun*, and so to bring away the whole new made anomalie of סָבָב *sabab*. The anomalies of the *fourre quiescent* consonants, א, ו, י, ה, may onely remaine in the rest of the anomalical nounes, verbes and particles: which of א is the true & only anomalie, having these letters all right anomalies, because these onely do cast away their vowels or *sheba*, the which no other consonant doth, which is the fountain of all anomalies through the whole *Etymologie*: so that by doing thus, every one may see, that the true anomalies of verbes and nounes consist onely in the quiescent

cent letters, and the rest of this anomalies is to be sought in the constitution of the syllable, and their analogie and anomalie. Now fillables being in any place of the grammar, reason and judgement will teach so much, that it is needfull, to be the same anomalie not onely in verbes, and nownes, but likewise in the improperly called particles. And againe, hence ye may see, that reason would be given, why that the *paradigme*, if it shall be the generall rule of all, must necessary be reduced first at the right and true analogie, which not this author onely here in this place of those chapters, fit for that matter, hath left out, but besides all other grammarians, which have written unto this day, so that they cannot finde out, how to reduce all the anomalies of verbs occurrent in the Bible, at the *paradigme saqad* פקד because they set not down plaine enough the matter and forme of the *paradigme*. And therefore I hope, if it please God, to give me opportunity, and I find men to be true lovers of Gods holy word, and their hearts not to cleave unto ethnicall, I will not say atheisticall authors, to reduce that whole matter into a more simple and plaine way, seeing this tongue is of such simplicity and singlenesse, and of such little composition, as that my tongue is not able, neither my pen sufficient, nor my understanding capable to admire enough the plainesse and uncompoundednesse of that one Hol orientall tongue, which hath gotten six names, viz. Ebrew, Chaldee, Syriac, Arabic, Samaritan, and Ethiopian language, being in the essence and nature of consonants one, differing onely through vowels and pronounciation in all provinces; a thing usuall in all the parts of the world, of whole christendome, and so too in your England.

On Chap.



## On Chap. 18.

**H**ere I much admire this learned author for that new yea old principle, which not understood by other grammarians, he onely hath observed it but they not. It is therefore well done, to make a new declension with a servile quiescent consonant after the first radicall: the reasons, which this noble and judicious author had in so doing, probably are these. First, this declension in *faqad* not observed, many annotations and outrules have beene unnecessarily made by Grammarians here to fore. Secondly, in so doing he hath prevented many unusefull exceptions, notes and observations or anomalies, which would have been made either by himself, or others after him. Thirdly, because there are many examples of this sort standing in the Bible, and therefore had cause for it, I say to make up a new declension: but much to blame are the rest, who have not followed him, but have left out in their grammars that worthy new practised probleme, whereby so many *anomalies* in Holy writ, are reduced at a right analogie. Moreover I do affirme, that howsoever this man had not probably the knowled ge of the arabic language, neverthelesse he hath made that new declension so directly according to the arabic, the active I meane, as if he had the knowledge of that tongue perfectly. For indeed the arabic language hath the very same forme, to wit, that dages forte of siqqeed resolve! in the active in **ن**, and in passive in *vau*, put immediately after the first radical, to be the third declension, as ye may see in Erpenius his arabic grammar. Now the reason, why other grammarians did not follow him, is because they found not such formes in פקד *faqad* or the paradigmme,

digme, set down by the perfectest & skilfullest Jew-  
ish & Christian Grammarians, that formerly wrote  
before this Martinus: but they should have minded,  
that many formes are to be set down by way of sup-  
positiō in the paradigm, there being many examples  
for it in the Bible. And the same should this author  
have done in the passive פקד *fugqad*, & in התפקד  
*hitfaqgeed*, to make פוקד *fugad* התפקד *hit-  
faqgeed*, if he hath done here as perfect as may be,  
was his intention.

On Chap. 20. 21. 22. 23. 24. to 37.

1 **T**hat here the author beginneth to speak of the  
*anomalies* in verbs & nouns with better logic  
& reasons, is very wel: specially if we consider, the  
method and order which other gramarians have used  
before and after him: for indeed in this he is more  
rationall, and to say the truth, a better logician then  
many others. And whereas he hath left out that  
whole *anomalie* which *Buxtorfius* since hath brought  
in again, called *Pe Nuun*, that is to say ננש, he hath  
done much better, in reducing it to the same *anomalie*  
of nuun in *nifqad*, where the same is cast away, like  
as in *nagas* if it hath a backcoupling *sheva*; except on-  
ly in the root or the infinitive, and imperative, where  
it is cast away having a fore coupling *sheva*, but ne-  
ver else where: so that he hath don rightly in leaving  
out that *anomalie* of *nagas*, because we have it already  
in the *paradigme*, saying הפקד in place of הנפקד.

\* Thus that whole *anomalie* is in nouns, verbs, pro-  
nouns, participles, adverbs, yea every where, and com-  
prehended in this rule viz. *nuun with a back coupling  
sheva, and any letter of the Alphabet, which is double,*



going before or following any letter whatsoever, is cast away: yet this generall rule must bee understood, that no letter is cast away, but necessarily it must be compensated with a *dages forte*, if possibly it may be so, but then it is possible, if the foregoing and following letters before and after that letter have a vowel: If one of those two conditions faile, then no compensation is to be had: touching that general rule of casting away, (except in some examples where *nuun*, and some other remaine as וינטר *vajjintoor*, in place of ויטר *vajjitthoor*) when it is not compensated where it might, in that case ordinarily followeth a naturall mutation of the foregoing short vowel into the long, because there of a short syllable it is made a long one.

2 But then he did not wel, namely in chapters 25. 26. 27. Because he observed not the same reason as he did before in ננש, but hath made *Ajin defectivum* another anomalie, whereas the same is found in פקר or למד or any of the *paradigmes*. For you should say לממד התפקקר & so לממד פקקר but because the same letter commeth twice, the first is cast away: & you must say למד פקקר *siqqeed* למד *limmeed*. now the same defect is in that סב *sab* in place of *sabab* סבב: therefore this anomalie of the defective *Ajin* might have well bin foreborne, as by this author, so likewise by all other Grammarians. So that you have this rule observable. any letter, which should be double, is to be cast away, and compensated by the *dages forte*, if not, then ordinarily that short vowel foregoing is to be long, because that short syllable is made long. But if the same letter be the second and third radical

then it brings the vowell to the first radical, and if it have a fore coupling *shba*, in place therof is resumed *fatah zere* or *holem*, as being derived from the same, & put to the foregoing except 1. in some verbes, tenses, and nouns, and almost ordinarily in the participles of *faqad* that letter remaineth  $\text{ע}$  is not cast away, 2. In *fiqqeed*  $\text{ע}$  *hitfaqqeed* in place of that *dages*, which is in the second radical, called *Characteristicum*, the first radical is doubled  $\text{ע}$  put after the second,  $\text{ע}$  thus made 4 plain letters as  $\text{סלסל}$  *sil seel* in place of three,  $\text{ללל}$  *leel* & some few such like exceptions, which for brevities sake I omit.

3 Touching chapters 20. 21. 22. 23. and 24. the most part of those anomalies consist in the second radical  $\text{אן}$ , which three are to be taken for one letter, and no more, and the same is well known to all grāmarians, & by them acknowledged, howsoever by none rightly observed. And therefore I apply that rule of the grāmar: *Literæ quiescentes inter se alternant*: the quiescent letters altogether are as one, & so being taken one for the other, hence this rule is to be noted, that if the second radical be *vau*, the same is  $\text{א}$  &  $\text{ו}$ ; if  $\text{ו}$ , the same is  $\text{א}$  &  $\text{ו}$ . if  $\text{א}$ , the same is  $\text{ו}$  &  $\text{א}$ ; which make no change of the signification in the root at all. Now these letters stand always in verbs and nounes very clearly to be seen. as  $\text{קום קום קום}$  *קום* and  $\text{רים}$  or under the vowels to be understood: as  $\text{קמה קמה קמה}$  in place of  $\text{קאמת}$  &c. and so through all the verbes, and nounes, of the second radical, quiescent, none excepted, I say none at all. Now so much is sufficient for the anomaly of letters. But the other two, viz. 1. of vowels, secondly of accents, is impossible here in our brief notes, to set down a full and perfect way for the understanding thereof.

onely

Only for the present it is sufficient, that the reader is to take notice, that no *observations* or *out-rules* have been exactly taught, because these out rules have not as yet been orderly distinguished for their letters, their vowels & accents, which three not being duely considered but as either sometimes here and there wholly left out, otherwhile one mentioned & not another, or else some and not all, in short mingled together, and not carefully distinguished, hence, I say, they could not be perfect and easily known, yea to say the truth, the greatest cause of difficulty hath been, because that *paradigme* hath not as yet been exactly set down, which would be the right and most ready way to bring things into a true order and forme. And so much our author himselfe saw very clearly in his *Technologie* pag. 25. that **א** was to be taken al for one letter, as much as concernes the root, and not alone in the second radicall, but in the first and third also; And therefore as he brings there good examples for it, so he might, and much better it had ben, if he had don so, & observed the very same in his Grammar, as **רפאנו**, for **רצית**, **רצאתי**, **ניצין**, for **ניצאין**, **רפנו**, for **נאות**, **רפנו**, for **קו**, **קו**, for **ואו**, **ויו**, for **נוות**, **נאות**, **רפנו**, as R. D. Qimhi sayeth and **מודיע** & **לאמר** for **לומר**: thus the thing is clear, but made by none a generall rule, which might containe the greatest part of Masoretical annotations on the Bible.

4 In chapters 28 unto 36. are the same *anomalies* to be observed. 1 of letters. 2 vowels. 3 of accents. That of letters is very easie, and the same is all one with what we last spoke touching the 3 radicals **א** **י** and doe make these 3 letters, in the signification of their roots, to be of no mutation at all. This may be well observed in **מצא** 2. that these 3 radicals **א** **י** may be cast away, and that without any damage of the ideall

and generall signification of the root. 3 The same is in the third radical ה, גלה for ה is the same with ין and may be transmitted in them without any mutation of the ideal and naturall signification of the root: 4 הוּא in the 3 radical is all one, that is to

say: מְצֵה and מְצֵה, גֵּלָה and גֵּלָה is all one, so much as concerneth the radical signification. 5 Those two anomalies plainly appear to be one by the nature of this language, therefore this section and the former is but one *anomalie* namely אֵי are the same letters in the root, and ה in the third radical onely, becaule there alone it is quiescent, not in the 1. or 2.

radicall. Neverthelesse I find אֶפְקֵר, יִלֵּךְ and הֵלֵךְ & אֶפְקֵר &c. but these are special anomalies, neither make any general *anomalie* of consequence or weight.

Now the greatest doubt which may arise from the former principle, (being hitherto omitted by grammarians, who make divers rootes of מְצֵה and מְצֵה &c.) in my opinion will soone bee resolved, and whatsoever clouds of darknesse may seeme to arise, will easily be expelled by a cleare sun, shewing many hundred examples for it: And if the Lord spare my life, I shall as my other occasions will permit, give the reader good satisfaction in this particular. Thus we have spoken of the first anomalies of letters: now the second, touching anomalies of vowels, and the third of accents, can very easie be understood, after the aforesaid paragme is rightly set down, and then by a few generall rules of the Etymologie, it may be reduced into a plaine and easy method.

## On Chap. 13. &amp; 38.

**T**Hese two chapters are in the grammar superfluous, because the particles are altogether nouns, and have their roots, and are exercised as nouns: few onely excepted, which are called *inseparables*, and are onely *servile letters*, & *Im* at the end is but the affix. *Om* with a *vau* *paraegic*. Now their significations are very sparingly set downe, every one of them having diverse other significations, which are not here set down. And therefore are to be taken & demonstrated out of the text of holy scripture, so that these two chapters belong rather to the Concordance then to Grammar.

And here our author puts an end to the *Etymologie*, and begins the *Syntaxis*, but indeed neither well nor rightly, because the whole 2. 4. and 6. chapters belong unto *Etymology*. Now the Reason wherefore he hath placed them in the *Syntax*, is because according to the latine and Greek the order of *Syntax* standeth thus. But the truth is, neither he nor *D. Buxtorfius*, nor *Trostius* my learned master, nor the rest (howbeit many have so don) have don wel in using such an order. My reason is, because this construction, here in the orientall tongue, is not of two sundry words, but of one; which receiveth onely a letter before, or 1 two or 3 after it. And so maketh not two words but one. For it is well known, that one word cannot make up rules in the *Syntax*. Seeing therefore it makes two words of signification, why then have not Grammarians made a chapter a part of the *præfixes* as well as of the *affixes*. I know wel enough that they saw, the same would be a fancy, and therefore left it out, had they seen so much touching the *affixes* they would have don the like, being no lesse a fancy every way.

Christian Key Berlmus  
Of the mutation of the vowels.

It is most certaine, ( and so much I could demonstrate by reasons, ) that the Hebrew Bible could be much better and farre more easily understood, if there had never been set to the letters so many vowels, to wit five long, five short, and five usually named their ministers, besides *dagees lene & forte & massiq;* for howsoever some thinke, that sundry words of the holy scripture having various significations, without them would not be rightly taken, yet the contrary is wel known to men skilful enough in that tongue. Besides were there any weight in this objection, the same might be sayd against *vowels*, for as the same by the same words yet make divers significations, so men sometimes are misled by them also. *risgood*

תַּפְקֹד סִבְבָּה *jobeba* active and passive.

But seeing it is now in common use (as with Christians so among Iewes also,) to have Bibles with points, & those 15 points through their great variety having been hitherto more feared & scrupled, then there is any ground or reason for it, I have thought good, here at the end of my *Annotations* to this Grammar of *Martinus*, to give a hint upon that hardest point of *Etymologie*: and the rather, because, without ostentation be it spoken, I do conceive, I have through studie and observation obtained some skill in this particular, the like by other men hath not as yet beene published. And if my opinion faile me not, as exact and sufficient a way, as can be set forth by any, for the understanding of the vowels.

The generall rule is this, that all mutation of vowels. I say al without exception, must never be demonstrated out of noones, verbes and particles, nor from the construction of them, neither treated of in *impertinent* parts of Grammar *orthographie* and  
Syntaxis

*Syntaxis* ( howsoever many have so done ) but onely in *Etymologie*, and the mutation demonstrated out of the nature of 1 vowels, whether short, or long, and their ministers. 2. accents. 3. fillables. which of the two last I have shewed at the beginning of my annotations.

The speciall rules are : first there are 3 degrees of points : five long, five short, and five servants or ministers of the long and short vowels together.

The second speciall rule is, All long vowels are of one nature, so that what is to be said of one, is to be said and understood of all : the same is true of the short, so likewise of the servants, so far as they stand as servants to the vowels, they are all of one nature.

The third speciall rule is, All long vowels without exception can be altered : the like is to be understood of all short vowels, and the same of al servants to the vowels.

The nature of the five vowels generally is, that they absolve a fillable, that is, to stand alwayes after the consonant in that fillable, so that no consonant may come in the same fillable after the long vowel, nevertheles two or three consonants may goe before that long vowel without any prejudice or hurt therunto. as, *bā, bē, bī, bō, bū, blā, blē, blī, blō, blū, strā, strē, strī, strō, strū.*

Secondly: the nature of the 5 short vowels generally is, that they can never absolve a fillable, that is, stand at the end of a fillable after al consonants, but still some consonant after them. And like as they may have one two or 3 before, so the like after them if occasion be as, *bal, be!, bil, bol, bul. bral, brel, bril, bro!, brul, spral, sprel, spril, sprol, sprul, spralt, sprelt, sprilt, sprolt, sprult.*



The nature of the  $\zeta$ . servants or ministers to the vowels generally is, to stand under or beneath any letter that hath no vowel, if that consonant either go before or follow a long or short vowel.

Here two things are to be observed 1. four letters that is אֵייה cast sometimes away their vowels, so likewise the servants of the vowels. And in doing so, there is made an anomalie in the fillables, so that whereas it was a long fillable before, it becomes a short, or if formerly a short, now it is made a long: as בִּרְא in place of בִּרְאֵי in place of בִּרְאֵי.

Secondly the nature of the *tonic accent* is, that if a long vowel have after him ( which is contrary to its nature ) a consonant with a servant, the *accent tonic* comes in between them, and then being mediators, a long vowel with a following servant and a consonant may well stand together the which otherwise could not be. And again standing by a short vowel, it gives him the nature of a long vowel, that it may finish a fillable: the which thing by a short vowel *meteg* likewise doth, but never by the long. Or else it must be under the form of a *tonic accent*, which many times stands in the place of a pure *meteg*, for example at the end thus טָקוּם הֵקִים פֶּקֶד דָּבָר in the midst תְּקִימָה & תְּקִימָה בְּטָהֳרֵי עֲצוּם תְּקִימָה פֶּקֶדְתָּה *barbaahri; taqeemna, taqijmna, sgeemna, taquumma*. In the short vowels. מַיִם *majim*: מֶלֶךְ *melok* נֶאֱמַר *miets* אֶחָד *ohel* יִקְרָא *jaqumu*. All which I have shewed in my annotations out of the



the 3 first verses of Genesis, and largely spoken of and declared, as I think, sufficiently: and belonging that fundament of mutation to orthography.

וְתִלְוֹנָהּ שְׁנֵי רָהֳבֵי רָהֳבֵי <sup>cntrbntnrcnstnimpl</sup>  
<sup>o:u:aa:u:o:a:iovi-</sup>  
*tant*. The mutation it selfe belongs unto the *Etymology*. And as there be 3 sorts of *points*, so there are 3 sorts of *mutation*, according to this following order.

First there is a permutation, or as we may call it, an *alternation*, when one long vowel in place of a long, one short of short, one minister in place of another is simply alterned, as *a* for *e* *i* *o* *u* so *a* for *e* *i* *o* *u*. &c. Only it must be noted, that this permutation is restrict vely to the vowels long and short, the reason is, because the servant may not have the liberty which the master hath. Hence, *fatha gnuba* are no where else but under the laste letter in place of a (-:) which should stand there. 2. A simple *sheva* never stands more usually then beneath a consonant which is not *guttural*, if otherwise, it is extraordinary, and an anomalie.

Thirdly that the three compounded servants viz. *sheva* *meteg* *chataf* stand commonly under a *guttural*: if beneath others, extraordinary and anomicall. And because that is seldome, it is therefore very fit, that all examples of that anomaly should be set down amongst the grammar rules. In the long and short vowels there is no such restraint or limitation as being all masters, and have a greater priviledge & liberty. For this you have in the Bible many examples, that all the vowels long and short, none excepted, are to be understood according to this rule. If you would know a reason for this, I answer, it is because of the *Euphonic* and sweet pronunciation. And therefore what *Grammarians* soever heretofore have brought any examples of this permutation either in vowels long or short, or given any other reason touching their

their servants: or briefly, have propounded other reasons, rules, or grounds thereof, they have not done wel, because most, or at least the most judicious Grā-  
marians do teach, that the mutation of *sheva simple* into that compounded (◌◌) (◌◌) and (◌◌) is for euphonic sake, namely thereby to helpe the guttural letters, that they may be pronounced full out of the throat, which thing otherwisemencould not wel or fitly do.

Now this first degree of mutation is so frequent in holy scripture as there is hardly any line in the hebrew text, but there are some examples to be found thereof: and this first degree consisteth in *subordinate* vowels, that is to say, the long vowel for the long, so the short for the short, and not when out of a long vowell is become a short, no master for the servant, nor servant for the master, but each in his ranck, long for long, short for short.

The second sort or degree is the true mutation in-  
to the *contrarie*, that is to say, a long vowel is made a short, a short a long, as,  $\bar{a}$  made  $\overset{v}{a}$ ,  $\bar{e}$ ,  $\overset{v}{e}$ ,  $\bar{i}$ ,  $\overset{v}{i}$ ,  $\bar{o}$ ,  $\overset{v}{o}$ ,  $\bar{u}$ ,  $\overset{v}{u}$ , this mutation many times is *sufficient*, yet commonly ye finde not  $\bar{a}$  standing directly for  $\overset{v}{a}$  but  $\overset{v}{e}$ ,  $\overset{v}{i}$ ,  $\overset{v}{o}$ ,  $\overset{v}{u}$ , nor  $\bar{e}$  for  $\overset{v}{e}$  but  $\overset{v}{a}$ ,  $\overset{v}{i}$ ,  $\overset{v}{o}$ ,  $\overset{v}{u}$ , &c. And if so, then you are to take notice, that the first generall permutation is come into it, and after a mutation presently followed a permutation. Now this mutation is ordinarily done, 1. if out of a long syllable with a long vowell becometh a short syllable, as of *mlakah*, is *mlaktah*,

מַלְכָּה מְלָכָה *bhēmā* בְּהֵמָה *bhēmā* בְּהֵמָה

Or again if out of the short syllable with a long vowell and a mediating *accent tonic*, that *tonic accent* in any cause must passe away from the long vowell then out of that long vowell cometh the short. as of  
senaat

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By the same reason of מִצְאָתִי בְּרֵאשִׁית וְלֵאחֶרֶץ (and a thousand others of the like nature) is made מִצְאָתִי בְּרֵאשִׁית because the four quiescēt consonants doe usually cast away the servants of the

This nature of the *mediator accent* some call by long vowels, following a quiescent letter, & by the short, following a moveable consonant: and this well observed many doubts are cleared.

The third and last degree is *contractio syllabarum*, a contraction of syllables, the which cannot otherwise be done, but that out of two vowels long or short there is made one *sheva*: or two *shevas* into one short vowel: is therefore twofold. 1. any long or short vowel may be contracted into a *sheva* the servant: but here now the distinction is not between master and master, but between the master and the servant.

Again if there come two *shevas* together, simple or compounded, for the first, whether simple or compound, any one of the short vowels may be taken, and sometimes for the second, but if three come together, then ordinarily for the second: howbeit it may be so for the first sometimes likewise.

The first is thus to be understood, namely a long or short vowel is contracted into its servant, if it be occasioned through a multiplicity in making up of new syllables, that is two for one, three for two, four for 3: and that in such a case the *tonic accent* passeth to the following letters of the syllables. And then to the end that so many syllables may be avoided, of two syllables is made one, of 3 two, and the like. But if the accent remaine still in the place and move not, then there is made no such contraction, or if the accent come back, the vowel then returneth.

Some doubts and exceptions can and must be resolved in a full Grammar, here it cannot be resolved.

And reader.

Thou mayest perceive by my broken phrases, that I am no English man, nor indeed have I as yet attained much skill in that tongue. This is the first thing that ever I did in English. Now my desire is, to improve the little knowledge I have in it by my own practise, & would not willingly make use of other men for translation. At the present my request is, that thou wouldest be pleased to passe by in love, whatsoever thou shalt finde wanting here in good expressions, and I hope very shortly to make thee amends by setting forth some other work in a better stile, and more for thy furtherance in the knowledge of the Oriental tongue. Farewell.

FINIS.

dir

